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THE ECCLESIASTICAL REVIEW

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THE CATHOLIC PULPIT.

I. The Lost Art of Preaching.

I HARDLY think any brother priests will dispute the accuracy of the above title of this article, however much they may doubt the good taste of discussing the matter at all. I say "good taste", because I myself lay no claims whatsoever to being a preacher; moreover I candidly admit in my own case all the oratorical sins which will be further on noted.

Now, I repeat, the clergy in general will admit that preaching has fallen into a distressing state of decay. Not so long ago a priest from a diocese claiming some five hundred priests admitted to me that he could think of only one or two really able preachers out of that enormous number, and of only half a dozen more who were fairly good. For evident reasons, I refrain from such a specific criticism of my own diocesan confrères. But, the same percentage can be predicated of the dioceses in the United States in general. Another clerical friend, a pastor, recently expressed what he termed his "utter disgust" at the mediocre quality of the preachers who gave forth their Lenten "staves". His very words were: "I am utterly disgusted with the amateurish sermons preached almost invariably in my church. It is bad enough when a man preaches like a school boy. But it is beyond patience when he cannot even use correct grammar or evince an elementary knowledge of Church History or Catholic Theology." I agreed with him to the letter. It used to be, but it is no longer, a joke to hear grammar vivisected, history garbled, theology made absurd. The bald fact is that the overwhelming majority of our priests are pathetic failures as preachers;

all the more pathetic because they do not seem to care if they are failures. Preaching, with the Catholic clergy, has become a "lost art". And I think it high time for those responsible to wake up and try to remedy this deplorable state of affairs.

Now, what are the fundamental causes for all this? First and foremost is the prevailing attitude of the clerical mind toward the very importance of preaching at all. The command of Christ: "Going forth into the whole world, *preach* the Gospel, etc.", has become a dead letter, utterly dead. And it has become dead because the average priest is not trained in our seminaries to attach much importance to preaching. I purposely blame much of the trouble on our seminaries. Without exception they have relegated Preaching to the rôle of a Cinderella among theological studies, the same being said also of Church History, by the way.

Of course we all know that they all foster the custom of having a yearly sermon preached by every seminarian at meal time. But we all also are painfully aware of what a colossal joke is this same custom. Once a year! And then done to the rag-time accompaniment of rattling knives and forks and dishes. And there ends the training in preaching. The art is not given even as much emphasis as that accorded plain-chant. It seems to be gone through with as a sort of necessary sop to some innate consciousness that Christ really meant what He said. Anyhow, the impression sure to be left upon the mind of the out-going Levite is that Preaching is either something negligible or so easy to be acquired that it is not worth bothering about.

And so this young apostle starts out preaching with about as much equipment as a high-school boy and presents to the long-suffering people the spectacle of an overgrown baby dolled up in surplice and stole. He *may* know some theology —although even that is rare; he *may* know some Church History—rarer still. But one thing is painfully evident—he can *not* preach. He has not been trained to preach. He has been, on the contrary, unconsciously trained to regard preaching as a comparatively needless part of his ministry.

Underlying this disrespect for oratory is the deeper conviction that the priestly ministry begins and ends with the administration of the Sacraments and a sort of hazy con-

viction that the Church will somehow or other get along no matter what happens, since "indefectibility" and "Catholicity" are her Christ-given qualities. Here at last we strike bottom rock. Nor do I think we will improve preaching very much until we first correct the somewhat erroneous ideas concerning these two marks of the Church.

Now, of course, it is of faith that the Church will last somewhere on earth till the end of time. Equally true also that she teaches all truth and is not circumscribed by racial or territorial limitations. But it is a very different proposition when we attempt to define just how insignificant the number of Catholics can actually become. The more common opinion of theologians holds that the Church, in order to be Catholic, does not need to exceed in adherents all Christian sects taken together — still less that it exceed the number of infidels. Bellarmine went so far as to maintain that it can yet be Catholic, even though it be actually restricted to "una provincia". In other words, Catholicity (territorial) is quite relative; so that the Church can as a matter of fact disappear from by far the larger part of the earth, perhaps dwindle down to one small province.

Such a consideration should naturally make us stop and reflect upon the causes that have made Catholicity in the past actually disappear from certain large areas. These causes are of course many; so many that it is difficult to state which particular cause operated most disastrously. Among them I have, however, no doubt in numbering the decay of preaching. Certainly, it is worthy of reflexion that decline at times has been coincident with this decay of the oratorical art. I mean that we find preaching at a very high standard in ages when the Church was flourishing, and, on the other hand, at a very low standard when the Church was not flourishing, in fact disappearing.

I think it quite needless to dwell upon the high standard set for preaching in the earlier and vigorous youth of the Church. The mere daily reading of the Office should be enough to convince any priest that preaching was rated very high as a priestly duty by such earlier pioneers as Chrysostom, Cyril, Basil, John Damascene, Leo the Great. True! Their sermons, as given in the Breviary, are quite simple—catecheti-

cal, we would term them. But the outstanding fact remains that these men did evidently consider preaching one of their most important duties as ecclesiastics and gave minute care to the composition of their sermons. It is equally unnecessary to observe that later missionaries could never have accomplished their great work of civilizing and converting what is now Europe, unless they had been preachers of superior ability. Patrick and Boniface and Augustine would surely have been dismal failures if they had preached the slip-shod sermons heard any and most Sundays from our modern pulpits.

All this *va sans dire*. But the average priest is not aware that the same rule holds for what he vaguely knows as the Middle Ages and yet more vaguely as the Renaissance. His acquaintance with such times is abysmal. Now, I repeat, the rule holds for these two periods—one flourishing, the other disastrous. It holds in the strict sense, namely, that good or bad preaching went *pari passu* with the glory or the decay of the Church. In the Middle Ages, when Catholicity reached its zenith, preaching was regarded as a most important duty of priests, and reached a high degree of excellence. In the Renaissance, when the Church was decaying, it had sunk lower than at any other period.

The present writer had occasion to write a brief critique of Medieval Preaching in the *Catholic World* for November, 1901. In that article I then commented on the generally good character of the same. In the same review for December, 1901 there was a paper on "Preaching during the Renaissance", in which it was shown that preaching had declined from its medieval good standard. I will not weary the reader with going over the ground here again. He can, if he be sufficiently interested, look up these two articles and as well the bibliography appended thereto. Suffice it here to remark that I have since seen no reason to change my view. He will realize, for himself, that the strength of the Church in the Middle Ages went hand in hand with good preaching, and that the deplorable weakness of the Church in the Renaissance went hand in hand with bad preaching. The ultimate reason is that by good or bad preaching the Church was master or not master of the *people*. A non-Catholic writer admits this same when, speaking of the vast influence wielded by the

orators of the early Church, he says: "But it may surely be questioned whether their influence at court did not result from the immense power they wielded over the multitudes of the cities by the purity of Christian doctrine" (as preached from the pulpit); "*the history of the Church is the history of the pulpit*".[1]

I flatter my readers with sufficient elementary acquaintance with Reformation history to hold it unnecessary to observe how the Counter-Reformation was largely produced by a revival of good preaching, especially from the mouths of the members of the Society of Jesus.

In a word, I hold this to be a principle proved by historical experience, that the Church flourishes precisely when preaching is good and that the Church languishes when preaching is bad. So that, to stick to the point, the very Catholicity and local indefectibility of the Church *do* depend upon preaching. Hence, it is a murderous mistake to send forth from our seminaries our young priests with the fatally mistaken notion that preaching is an unimportant item in their priestly life, that their duty is fully done when they have said Mass, administered the Sacraments, and paid off their debts. God knows that, I, as a Pastor, fully appreciate and sympathize with the numberless duties that fall to the lot of a priest; that I realize only too painfully the anxieties laden upon his back. No man has finer admiration than I have for that splendid American priesthood which in so many ways is the finest that the world has ever seen. No priest considers himself a more unworthy member of that same magnificent company.

At the same time, I know, and you who read know, that our preaching has become inexpressibly childish. You know, as well as I do, that we hold our people, not because of our preaching, but *in spite of it*; that our people are more and more getting into a sort of routine way of hearing Mass *because they have to*, not because they have any illusions as to what they will hear at Mass. In the long run this will produce its Dead Sea fruit, just as it did in the Renaissance. A crisis will arise and we will see our poor people desert us for false gods as they did in Luther's time. They are tired of the same old

[1] See *Lamps, Pitchers and Trumpets*, by Edwin P. Hood, p. 196.

"stave", tired of endless tirades about pew rent, tired of listening to "boys". They want to hear a *man* talk.

LUCIAN JOHNSTON.

Baltimore, Maryland.

II. The Strength and Weakness of the Pulpit.

PUBLIC opinion of the preacher and his preaching in this country is somewhat uncertain. We all know the story of the wealthy old gentleman who endowed a chair of pulpit oratory, after he had sat fifty years under poor preachers, and a single winter under a good one. He wished to make all the pulpit talkers as good as the last. I heard a distinguished New York editor declare with heat that there was not one good preacher on Manhattan island. A converted Jew of the same place told me that after hearing the common criticism upon the preachers, he determined to listen carefully to every sermon preached at him, with the result that he had never since heard a sermon that did not benefit and interest him. Popular criticism on preaching is expressed in the common simile: as dull as a sermon! But one always has doubts about current opinions. I listened once to two sermons by French orators: the one beautiful, sonorous, lofty in thought and diction, perfect in delivery, as if Bossuet preached it; the other rude but high-colored, simple and emphatic, with more faults in diction and delivery than could be counted; yet the audience accepted the latter and coldly rejected the other; because one went over their heads and the other entered and took a grip on their feelings. Father Johnston sums up the common opinion in his brief but pregnant statement that with us preaching is a lost art.

Let me now give my own personal experience, which extends over thirty-five years, covers the territory between Chicago and Boston, between Canada and the Gulf, and was informed casually with the desire and intention to discover the proximate value of American preaching. Current opinion, even among the experienced and the learned, rarely endures direct and critical examination. I have tested this statement in the literary, dramatic, and political departments so often, and with such results, that I have little or no respect for current opinion, except as an indication of popular sentiment. Its

dictum on American preaching is highly unfavorable. But here are the facts. I begin with the religious communities, whose membership must reach about five thousand. I have heard the mission preachers of the Dominicans, Jesuits, Redemptorists, Passionists, Paulists, Holy Cross, and the New York Apostolate, both during missions and on other occasions. It is not possible that there can be any difference of opinion as to their oratorical ability and effectiveness. We find the Jesuits great reasoners, the Dominicans fond of rhetorical effects, the Redemptorists fonder of melodramatic force, the Passionists the same with a spiritual glamor for the realistic, the Paulists concerned with the temper of their audiences, an attitude which develops many forms, the Holy Cross preachers between Jesuit and Paulist, the New York Apostolate inclined to follow the same method; but all good, forcible, effective, fluent, marching straight to their aim, straining every power of eloquence to reach it, and getting there, very often with elegance as well as effect. In 1875 these communities had a number of fine preachers, with whom the Catholic body was well acquainted; but now they have so many that notoriety comes to none. I have no doubt the community preachers could do better, reach a higher standard; but from what they are doing just now no critic can reasonably complain that they neglect the art of preaching.

It is generally admitted, I think, that the preachers of the missions and retreats have a respectable standard. The parochial clergy must therefore bear the brunt of the accusation implied in the popular dictum—as dull as a sermon. In this country the pastors carry the heavy burden of financial management, and are more concerned with gathering money for church and school expenses than with effective preaching and the graces of oratory. It can be admitted that their discourses on finance are more or less soporific, and enjoy only one marked quality, earnestness; and that frequency and repetition, owing to pressing necessity, render these talks odious to the average congregation. But it does not follow that these laborious people are poor preachers when they forget finance and discourse on the duties of life. I have heard them often and intimately in the diocese of the woods and the city diocese, on special occasions such as the devotion of the Forty Hours, and

in society meetings; and I have always been surprised at the correctness, smoothness, clear diction, and even the effectiveness of their sermons, which at least proved that the preachers knew how to construct their sermons. I have sat under them in the leading cities of Canada and the eastern part of this Republic; I have heard them in the smaller towns and occasionally in the villages. The collective impression left with me was of dignified manner, ease of delivery, correctness of English, clearness of exposition; so that with all my experience of varied and excellent preaching by gifted priests, I found myself interested, observed interested audiences, and felt sure that the sermons hit the mark. There were faults enough, of which I shall speak later on; but the matter and the delivery were certainly as good as the intelligence of the congregation merited. Now in these same places I listened to depreciatory remarks of the preaching from parishioners accustomed to the pastors; but I found in most cases that the critics were not considering the good qualities of the sermons as much as they were comparing them with better sermons heard elsewhere, or expressing their own contempt of the familiar and domestic. And we all know how far routine and familiarity will dull human appreciation of the noblest qualities.

No doubt the best speakers are to be found among the young men with five years experience of preaching. They have found themselves, know part of their own powers, have got over stage fright, have acquired fluency, and have the natural ambition of the young to shine in the pulpit. The city priest of this class is greatly in demand, and hears various opinions from friends and auditors on his preaching. If he chooses, he can develop his good points and banish the weak ones in a short time. The country priest is without these advantages, but there are compensations; his sermon is more easily delivered in the smaller church, and its entire effect better gauged; he has more time to prepare, and knows his audience well. I have always listened to these two classes of preachers with the double interest of listening to a good sermon and enjoying the pleasure of the preacher in his own oratory. Over and over have I been delighted with the number of these young priests scattered over the land. They have examined half a score of sermon books and found them wanting; not because the printed

sermons were poor, but because they themselves found it necessary to express themselves in their own fashion. They are eager to discuss the best methods of preaching, and they listen attentively to expert speakers; and they are no mean critics of the pulpit. A change is apt to come over them toward the end of their first decade in the ministry. They learn that they will never be orators, or even speakers of the first or second class; they get sufficiently intimate with the people to discover that in spite of their pulpit labors and studies, sinners sitting right under them go on sinning, appreciative people often go to sleep, and the world is no better for their eloquence. If at this critical moment the clergy who have surrendered to the pessimistic spirit get in their cynical depreciation of pulpit eloquence, they are apt to lose their zeal, and to join the class which has really made the simile: as dull as a sermon. A poor sermon is worse than dull, it is an instrument of torture.

The newly ordained priest is a negligible factor in preaching, and the seminaries must bear the reproach; yet even in his case a potent word may be said. If he can stand a half hour on his feet, speak steadily in a clear voice the sermon which he has learned by heart, and has a proper pride in a most difficult achievement, he is worth listening to for his sincerity, his innocence, and his freshness. It is not easy to prove my contention with regard to the average pastor and the curates taken for illustration, but a fair test of its accuracy can be found by recalling the notable speakers among the diocesan clergy.

I can name five preachers in every diocese of New England and New York, who might be asked to preach before any select audience, who would cause no disappointment in matter, method, and delivery, rather who would charm by their fine qualities. I know a mountain diocese which has five preachers worthy of the most critical audience. They are not known to fame, like Monsignor Brann and Monsignor Mooney of New York, or Monsignor Francis Kelley of Chicago, because their preaching has been confined to their own circle, and to home audiences. The finest sermons are not preached by the notables, fine as their preaching may be. These preachers do not possess the great qualities greatly, as the national preacher must; but they have all the qualities in sufficient strength to please all but the fastidious, or the hostile and indifferent, who resent

all sermons. The hypercritical may be included, and they are found among the clergy and the journalists. These demand from a preacher what dramatic critics of experience demand from a play, the complete satisfaction of their own expertness. A sermon like a play is directed at the hearts and minds of the common crowd. If it reaches them perfectly or beautifully, no one minds the critics, but the critics keep right on complaining. The sermon books printed each year in goodly number prove that the clergy are looking for good sermons. It may be answered that the sermon books prove clerical indifference or laziness; but a lazy or indifferent priest will never open a sermon book for a sermon. To conclude, my long experience has satisfied me that the Catholic body in America has a fair supply, with due respect to the conditions, of good preachers and effective preaching; that it has been secured by the general interest of the clergy in good preaching; and that it owes nothing to the seminaries, whose training of the preacher is just above the trivial.

We arrive therefore at a *cul de sac*, my statement against Father Johnston's; no proofs, no demonstration, only experiences and affirmations. How are we to explain conclusions so contradictory? How explain the popular simile: as long and as dull as a sermon? Why the universal complaint against the preachers, and the sad compliment: a lovely priest, if only he would not preach? Nine people out of every ten will accept Father Johnston's impetuous arraignment and reject my emphatic rebuttal. How does this happen? Because things have become mixed on this subject, and personal feelings, even personal conditions, have become entangled with the main question. The preaching of the present time, while as good as has been declared, suffers from deficiencies, significant and peculiar, that have obscured its actual merits and earned for it more ridicule than praise. These deficiencies are two. First, the lack of strong interest, disciplined effort, scientific study of the art of preaching; second, the lack of study of the nature, needs, and tastes of audiences. The mere statement displays the facts in all their ugliness to the world. There are no methods of study, no text-books, no teachers worth while. And whoever heard of the needs and tastes of audiences? In the business world, yes. Not however where the Spirit has charge.

When a young priest desires to become a preacher, to develop his best qualities, to remove his faults, he must do the work unaided by text-book or teacher. He listens to successful speakers and preachers, takes lessons in elocution, reads Potter's *Sacred Eloquence*, asks his friends for helpful criticism, and blunders along more or less amiably. There are no standards to guide him. There is no true criticism, can be none where there is no standard. His hearers compliment him, his brethren murmur: *prosit.* I was preaching ten years before observing that all remarks on my preaching were complimentary. My most instructive critic was an old lady who piously boasted that she knew what the preacher was going to say the moment he read the Gospel. She took this accomplishment as the reward of her devotion, a kind of special inspiration. This lack of standard and method in the art of preaching has several consequences.

While we have a plenty of good preaching, it is neither the best nor the best of which the preacher is capable. Very few know what the best might be. The preacher may exercise his eloquence for decades and never know the list of his own undeveloped qualities. For example, I knew a bishop who preached fluently, forcibly, eloquently to delighted audiences, in the old-fashioned dignified way; but the fancy, the wit, the humor, the charm which lit up his ordinary conversation and made him the most attractive of men, never flashed through his sermons. The most uncouth preacher I ever heard, the most banal, was in private conversation fluent and humorous. These men trained themselves, and became self-made preachers; but if among their qualities were humor, sarcasm, wit, irony, pathos, incisive expression, imagination, none of them appeared in their sermon. They were unable to translate their fine qualities into their preaching. No teacher had discovered to them their own ability, or instructed them how to employ every quality in the sermon. In consequence they suffered from a monotony of form and method which nullified their noblest efforts for people accustomed to hear them. Actually most of our preachers know only one method. They state their thesis in a text, and before they have begun the sermon have discounted all interest. Hence, the success of the old lady mentioned above in forecasting what a preacher would

say as soon as he read the Gospel. The absence of variety in form and method is really the source of the popular antipathy to the sermon. The Polish novelist, Sienkiewicz, in his novel *Pan Michael*, describes a wonderful sermon, preached by a monk who had once been a soldier, at the funeral mass of the hero. The great church was crowded with soldiers and people, the sanctuary with bishop and clergy; all were bowed with a double grief, the loss of a hero and an impending invasion from the Tartar hordes; a mournful and oppressive silence greeted the preacher as he entered the pulpit. Suddenly into the heart of that silence came the tattoo of a drum calling men to arms. The startled crowd looked about, looked up, and behold! it was the preacher himself who beat the drum. At the third call he leaned toward the dead body of the hero, crying out: "Pan Michael, dost thou not hear thy country calling thee in her distress? When didst thou ever hear that appeal and not answer? never! Then are we sure that death has claimed thee!" and forthwith the vast audience, from the bishop and the rock-ribbed Hetman to the humblest listener, broke into uncontrollable weeping. While such an exordium is impossible in our day, the spirit which suggested it should never be absent. When one remembers that the people hear the same preacher many times a year, for the sake of impressiveness that preacher should be taught to vary his form and method. Monotony would slay the acceptability of Homer and the poetic tribe. It invented the simile: as long and as dull as a sermon!

The second deficiency in American preaching is the failure of the preachers to study the needs and tastes of their audiences. Very few even think of such a thing. Sermons are prepared without considering anything but the taste of the preacher and the matter of his preachment. Therefore a common spectacle during the sermon is half the congregation in light slumber; or, if the church is too cold or too warm for sleep they are bandying coughs about, the unconscious, automatic cough, which aggrieved nature adopts to relieve nervous irritation. How often have I seen a sweating preacher beating the air in his periods, with complete indifference to the rattling musketry of one hundred coughs a minute from the sad crowd. There are some things which every preacher

ought to know. If he is a town preacher, he must remember that the people of towns and cities are an over-strained crowd, from the wild rush of work and pleasure, now characteristic of the centres of population. Everything is done at top speed; even idling has become laborious. At the Sunday Mass these people relax, doze if they can, ask only to be let alone, and resent readings and sermons bitterly. Moreover, in matters of entertainment and instruction they have become used to the short editorial, the short story, the short essay and poem, the short news item, of the vivacious press, which puts too much shortening in all its viands. It is rather unpleasant to preach to over-strained people bred in modern journalism; but since there is no escape from it, why not study the simple things which refresh and illumine the flaccid mind? To begin with a delicate story from real life, or a humorous sketch of prevailing fads, to keep back the ultimate aim, to keep under cover the future points, to provoke interest thereby, to move briskly and get to the peroration on time, are necessities for certain audiences. The easy life of the country demands another method, because the sermon of the country pastor is a strong feature of the Sunday program, and must be as varied and informing as possible.

The evident conclusion of my argument is that American preaching is good and plentiful; but owing to the lack of good training its faults have become so strong as to nullify its proper effects; the chief fault being monotony of form and method, and the minor fault, failure to measure the taste and needs of auditors; with such results as the popular simile, and the indignant protest of Father Johnston. It would be easy to say at this point that in admitting the faults to have nullified the proper effects of the good preaching, I am granting Father Johnston's contention. Not at all. The two deficiencies are to be found in the preaching of the most noted speakers of our day, even among the secular orators. In his lecture, "Thou Shalt not Steal," William Jennings Bryan often minimizes his achievement by these very faults; nevertheless he remains interesting. Archbishop Ireland rarely departed from the ancient form of a straight thesis, but his other qualities made up for this failure. We have a plenty of good preachers and good preaching in spite of the irritable, sleepy, over-strained

audiences, in spite of the monotony of the preachers. Perhaps we have lost the study of the art of preaching; most certainly we have not lost the art itself, nor the practice of it in some fashion. One can foresee that with a decent preaching course in the seminaries, a few good books of instruction and a few skilled instructors, a little tightening of gears, some new models, and more knowledge and appreciation among the intelligent, in a decade fine preaching would change the popular phrase to a better: as swift and as bright as a sermon. Under present conditions nothing can be foreseen, because no one seems to be interested. The seminaries disregard preaching, we have no standards of preaching; there are no text-books; teachers of elocution can never train preachers or orators, and therefore we depend upon individuals here and there, working out their own ideals, and suddenly appearing like John from the desert to astonish the court and the market. Thus it happened to Archbishop Ireland, and to Cardinal O'Connell, if I remember rightly; and thus it has often happened to priests in all parts of the country, in my own experience; when I sat delighted at the diction, the expression, the sentiment, of priests unknown to fame, and hardly appreciated by their neighbors. If some notable institution would just now take up the matter, a spark would give us almost a conflagration of oratory.

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ON CERTAIN ASPECTS OF SPIRITUAL LITERATURE.

I.

SPIRITUAL literature may be viewed from the standpoints of author, publisher, reviewer, and reader. Normally an author writes because he chooses to do so. He volunteers to say something which he feels deeply, knowledge of which offers spiritual advantage of some kind to the reader. Ventures in authorship are therefore self-imposed. The author takes on the rôle of teacher, assumes that he is qualified to carry it in respect of both thought and style. Neither zeal nor purity of motive nor high aim excuses a writer if he undertake work for which he is not equipped. Not even the large number

of prefaces which indicate that many books are written because writers are urged by friends, can excuse inferior work or justify any one in undertaking a task for which he is not fitted. An author no less than a grocer should have a conscience and standards. Of course, principles should be applied with sympathetic discrimination. It has been well said that a volume which helps any human soul, justifies its existence by that very fact. However, only when we insist on standards shall we have worthy results. Only when we withhold praise where there is no merit and give it with generous kindness where there is merit, can we build up a spiritual literature worthy of the name.

When a work is written, a publisher is sought. The publisher is a business man who is governed by business principles. He will undertake the publication of a volume if it promises to sell. He will decline if his critics tell him that it will not sell. The intrinsic merit of a spiritual work appeals to the publisher in only an indirect way. Thus the commercial motive plays a determining rôle in the output of spiritual literature, if we except spiritual literature distributed without thought of cost by missionary organizations or individuals in whom the love of God and of souls is paramount. The commercial motive operates in two directions. It discourages the production of spiritual literature which has little or no merit. In this way it serves the interests of the readers. On the other hand, it discourages the production of literature of a very high order when there is not promise of sufficient sales to make it pay. However, a large amount of spiritual literature approves itself to the publisher and in due time it is offered for sale. At this point author and publisher meet the reader in whom we are chiefly interested.

A book must be made known by advertising. It is the function of the reviewer to pass an honest judgment of a work. His condemnation hurts the sale, while his approval promotes it. The reviewer is supposed to be a qualified judge and to speak with honesty and intelligence. He may not permit the high motive of an author to blind him to the faults of a work, nor may he permit prejudice to obstruct his view of its merits. There is an ethics in book reviewing as there is in trade or professions. The reviewer who is merely the advertising man for a publisher is really not a reviewer. His work is properly

called a "blurb", to distinguish it from the *bona fide* estimate of the reviewer who aims to guide the public in its judgments. Fair critical estimates of new works, written by competent reviewers, perform a service that is practically indispensable.

It takes both a writer and a reader to make a book. A volume which does not gain readers fails in its mission. Now readers are governed largely by taste. Likes and dislikes control our choice of food for the body and as well for the soul. Just as there are certain essentials in nourishment concerning which we have little if any choice, there are essentials for the nourishment of the soul concerning which we should ask little if any choice. We have no freedom in determining whether or not we shall have knowledge of God, of our eternal destiny in Him, of duty which is the supreme law of life, of the virtues which draw us nearer to Christ, or of the processes of sin which destroy spiritual vision. There is therefore little play for taste as regards elementary spiritual truth, but there is much room for it as regards spiritual literature.

In course of the preparation of this study inquiries were made among a number who are well informed, as to their impressions about spiritual literature in general. Some said that they found it uninteresting and barren. Others complained that it was uncritical as to both spiritual emotions and spiritual experience. Others declared that it was injured greatly by pure imagination, arbitrary conjecture, and badly supported inferences. Some claimed that the aim of edification was made to excuse many faults of thinking and of style. Some felt that it fails to take advantage of progress in fields of thought which touch spiritual life directly. Others thought that spiritual literature is too far removed from practical life, too exacting and mechanical. These are impressions rather than judgments. It would be a mistake to exaggerate their importance or force an arbitrary interpretation of them. They indicate to some extent the failure of certain kinds of literature to help us in the work of personal sanctification, and hint at lines along which progress may be asked.

Now there is not a need of the human soul which cannot be fully satisfied in our spiritual literature, nor is there any charm of style that will not be found in it in reasonable abundance. All that is necessary is that we be sufficiently interested in our

souls to know what we need as well as what we wish, to look for it, to find it and profit by it in the upbuilding of character and in the unfolding of the Revelation of Christ to our confused souls. It is to be regretted that there are many that can be misled by superficial impressions and remain indifferent to all spiritual literature because its most choice forms do not present themselves as the reward of lazy search. That our spiritual literature has some faults is beyond question. That our book reviewers are frequently uncritical in their praise of spiritual works is beyond question. But the priest who complains about the quality of spiritual literature in excusing himself for unfamiliarity with it, writes down an unmistakable indictment of himself and shows that his judgment is scarcely worth considering. Why is there not in the priesthood a more helpful appreciation of spiritual literature than we now find? Why do so many libraries represent effective advertising or patient bearing with the importunities of book agents rather than the seeking of the priestly soul for guidance to spiritual heights. Answer would require a wider review of clerical life and character than may be now attempted. Certain observations may be offered which bear on the problem without pretending to find the whole answer.

Some priests are unfair to spiritual literature because of their lack of spiritual taste. The soul has its own atmosphere and terminology. Unless the priest is interested in his own soul, he will not be interested in the literature that is written for souls. One may distinguish between professional and personal interest in one's soul. The priest deals with souls. He is constantly anxious for the spiritual welfare of every one committed to his care. But this interest tends to organize into a form of routine. The conduct of worship, the administration of the Sacraments, personal solicitude for the maintenance of the auxiliaries to spiritual life may loom up in a way to exclude the vision of wider spiritual life in the individual soul. It may also react upon the priest himself and lead him to deal with his own soul in the terms of similar routine. Thus the priest may find in the doing of parish duties, in daily Mass and the reading of the Breviary, a routine self-estimate which brings to him dwarfing contentment, with scarcely a thought of the broad savannas of the soul which lie beyond. It is pos-

sible for the priest to be so satisfied with this simplification of his own problems as to prevent that growth in the holiness toward which all priestly graces are directed; graces which come from the heart of Christ, touch the priestly soul, and then return to God bearers of priestly aspiration and love. Now it is only in proportion as the priest is conscious of his own soul and its possibilities beyond routine, that he will possess spiritual taste or feel that longing for spiritual growth which is proof of the indwelling of the spirit of God. They who write about the wider life of the soul and offer vision of truths and opportunities beyond the range of careless glancing will possess no charm and offer no message to the priest who does not rise above the depressed level of routine. But one whose soul is the dear companion of daily thought and aspiration will hunger for truth and insight. He will seek it and find it and be happy in its possession. He will bring discernment to the choice of spiritual literature and never be without books which guide and cheer him in his daily life. He will know what he wishes and will seek it out. He will be unconcerned about real or alleged shortcomings of spiritual literature because his soul will find unerringly what it seeks and needs.

Some priests are unfair to spiritual literature because of a mistaken attitude. They feel that they should do a certain amount of spiritual reading, but they are unconcerned as to its results. If they spend an hour daily with a spiritual treatise of any kind in hand and read it mechanically, they feel that they satisfy this obligation. What is read to-day may be unrelated to what was read yesterday and to what will be read to-morrow. This is not spiritual reading at all. The reading of a spiritual treatise is one incident in the complex work of upbuilding spiritual life. It is related to prayer and meditation and is in one way or another a factor in the normal process of acquiring truth and grace. What is read must be organized into life. When this is done one acquires the talent of finding spiritual reading everywhere. Until it is done one finds no spiritual reading anywhere, not even in the Gospel itself. One who is of this type should hesitate to express any opinion of spiritual literature because he lacks the only insight into its function which would enable him to have any judgment at all.

Another element in the problem is found in the wide superficial knowledge that the priest has of the whole field of spiritual truth. He is acquainted with the terms and perhaps with the substance found in a volume which he takes in hand. After superficial examination he feels that he knows everything contained in it and lays it down with the thought that it has no message whatever for him. We read no volume with interest except we accord to its author some kind of superiority. It may rest on charm of style or range of information or depth of insight, novelty of presentation or power of analysis or expression. A book renders its intended service only when the writer appears as one having authority and the reader is willing to learn. A priest who believes that a volume can teach him nothing will ordinarily get nothing out of it. The unreflecting assumption that a priest's general knowledge of spiritual truth excuses him from any obligation to seek further insight, stands as a barrier permitting no book to reach his soul and arouse it. It is, of course, to be feared that writers of spiritual treatises fail to take this attitude into account. They overlook it as an obstacle to their own success and fail to overthrow by charm of style, freshness of treatment, and prudent originality, this barrier which hinders access to the soul of the priest.

There are not a few priests who unconsciously advocate a false point of view in judgment of spiritual literature. They see everything that they read in the light of its value for sermons or controversy. Now a sermon book is not primarily a spiritual treatise. It is that in only a secondary sense. Its main purpose is to enable a preacher to preach a sermon, if he has need of that kind of assistance. On the other hand a spiritual treatise written to the soul of the reader and not to the mind of the preacher is not a sermon book. It should not be judged as such. It may, it will undoubtedly, contain much material that is helpful to the preacher. But any priest who judges spiritual literature from the standpoint of its value to him as preacher will never understand spiritual literature at all. Its purpose is to strengthen our sense of duty, to clarify our spiritual ideals, to acquaint us with the methods and symptoms of supernatural life, to reveal the subtle processes of sin and sharpen our ears to the footsteps of angels and the whisper-

ings of God Himself. To judge literature which has this mission, as a storehouse for sermons, is misleading to the last degree.

There are priests who do not know what kind of spiritual literature they need. They are spiritually minded and are acutely conscious of that margin of soul life that is wider than parish ministration. But they understand neither their temperament nor their needs nor their possibilities of spiritual growth. Lack of thorough but unworried self-knowledge prevents them from looking for and finding the types of spiritual treatises which will quicken their faculties and bring to them light and peace. The habit of books is good. The habit of good books is excellent. But one should know what one wants and one should have that personal standpoint in selecting literature which reveals both the taste and the power through which the soul lives.

One should find one's masters and teachers somewhere in spiritual literature and hold to them with unyielding appreciation. There are many who are repelled, if not discouraged, by the point of view from which much spiritual literature is written. There may be too much argument. Emotions and feelings care little for the pathways of logic. They are many types of readers whose souls cannot be fed by argument. A syllogism chills emotion. Argument does not edify. Does Newman not tell us that a conclusion is not necessarily a conviction? A soul that could be conquered by an appeal to feeling or inspired by a spiritual picture or thrilled by a touch of good example might withstand a regiment of syllogisms and be unmoved. One can " feel compunction " as well as " know its definition." This shows how necessary it is that the priest find the kind of literature which helps him, and that he waste no time on such forms as leave him unmoved or confused.

II.

We may set aside the types of priest already alluded to and take up for the moment those who do live and wish to live a rich spiritual life, and find their greatest joy in so doing. In respect of them we find that average human traits and certain characteristics occasion minor difficulties which it is worth while to mention.

All thought and feeling gravitate toward conversation. Naturally, then, spiritual thought and feeling should of themselves appear somewhere and at some time in our priestly conversation. We have, however, practically outlawed the soul and its interests from the world of conversation in a way that hampers spiritual development. Ordinarily our interests govern our conversation because they control both feeling and aspiration. Topics which engage our sympathy and hold our attention drift inevitably toward expression. Conversation should be fundamental in the spiritual life as it is in social intercourse. It is the outer flowering of the inner life. It is based on what we like, what we are doing, what we aim at, what we dislike, what we think and hope. A noble thought stated in worthy language is a flower sent up from the soil within, just as the fair rose proclaims the generous earth from which it draws its life.

We have eliminated the soul and its experience from clerical conversation. This condition reacts upon us, dulling spiritual insight, reducing the power of spiritual emotion, and diminishing interest in the literature of the soul. In other walks of life experience gives authority to judgment and lends charm to conversation. In clerical circles spiritual experience does neither. There is an abundance of ecclesiastical talk among us, but there is little spiritual conversation. Intimate friendships among good men always gravitate toward a spiritual basis. They are drawn to one another by moral and spiritual affinity rather than by any other. St. Thomas teaches us that friendship's basis is virtue and conversation is its normal outcome. One of the supreme charms of friendship is that friends escape the chilling restraints of social conventions as well as the privacy that good taste generally imposes and "air their souls" to each other with refreshing candor.

Spiritual literature suffers to some extent when writers are careless as to style. One may become weary of the word perfection and of verbal descriptions of it without in any way being traitor to spiritual truth. Perhaps certainty in the possession of truth and assurance as to the value of teaching it in any style have made us indifferent to the charms of literary excellence. It may be that God did not create us with an innate longing for polished phrases, but assuredly He gave us capacity

to love and enjoy those charms of style which culture has discovered and perfected, charms by which truth makes appeal to wayward human hearts. Would that we might know the number who have found refined style a channel of grace and have opened their hearts to the visitation of God when their minds were first attracted by the dress in which truth was clothed. Have they erred who ascribe much of the power of the English Bible to the English of the Authorized Version? If involved sentences, abstract terms, and the rigidities of logic can repel us, may we not believe that truth is not unwilling to make style its handmaiden in coming to us as messenger of God? Phrases that linger and merge into haunting echoes, rhythm of sentence that is as sweetest music, delicate touches that show understanding and sympathy hold one enslaved to a volume whose style is thus adorned and give to it an appeal to which its truth alone might not lay effective claim. Perhaps this is a national not personal fault. We have not cared about style. Our preaching suffers no less than our literature in this regard. Perhaps we have known Latin so well that we have failed to know our mother tongue as we should.

What has been said relates primarily to spiritual literature and to our attitude toward it. But there is something deeper than this. It is our relation to spiritual truth itself.

There is in the human heart an instinctive fear of the responsibility of knowledge. We do not sin except against the light. There is no moral responsibility except that which comes with knowledge and power. Every addition to the clearness of spiritual vision and certainty of the judgment of conscience lays upon the soul new responsibility in the terms of which God's judgment of us is declared. St. Paul had not known sin save through the law. We are pledged by increase of knowledge to higher degrees of self-discipline, to deeper loyalty to the law of God, to new subjection of everything temporal to what is eternal. May we not suspect, then, that subtle fear of the responsibility of spiritual knowledge may slow down the eagerness of our desire for it? Did Francis Thompson speak for each of us when he wrote

> Yet was I sore adread,
> Lest, having Him, I must have naught beside.

May it not be that our indifference to spiritual literature, our complaints about lack of charm and method of treatment are symptoms of latent fear of spiritual knowledge rather than of serious judgment of the channels by which it is conveyed to us?

There is a tidal movement of the human mind away from what is commonplace and obvious, toward what is new and striking. The commonplace arouses no zeal, wakens no interest, furnishes no unaccustomed sensations, and stirs no enthusiasm. Now the subject matter of spiritual literature is commonplace, perhaps obvious. God, the soul, duty, self-discipline, virtue, sin, self-deception, self-indulgence, death, judgment, Heaven, Hell, are commonplace topics to humanity. Everyone has views about them because everyone has heard these terms since childhood. They are intertwined with every remembered experience of life. These great truths which are in the foundations of the world do not become commonplace to great souls, but they do become commonplace to superficial souls. Robert Underwood Johnson has complained with good reason of " the restless inability to base one's content upon the great, simple and noble things common to human nature as expressed in literature." "A swarm of writers are trying to find some new path to Parnassus other than that which has been trodden plain by the feet of them that bring good tidings, the great poets of the world. To be bored by essentials is characteristic of small minds."

Spiritual literature has to overcome this tidal movement of the human mind away from the commonplace essentials of life in order to gain a hearing for spiritual truth. If the average reader thinks that he knows as much about God and duty, sin, virtue, Heaven and Hell, as an author who discusses them, and this happens only too frequently, how is he to be helped by the writer? Only when style, freshness of treatment, insight, and discrimination guide the latter, can he hope to impress the former. Hence there is imperative need for a kind of merit and power in our spiritual literature which will overcome this handicap. The baleful charm of heresy is in its newness, not in its doctrine; in its freshness of protest and originality of manner, by no means in the merit of its thought. Are there not many who think that they find in treatises written by non-Catholics a freshness and charm for which they say they looked

in vain along the safer pathways of orthodoxy? Is not the charm in question due almost entirely to our unconscious love of originality, to the appeal of a new point of view, to new statement and new interpretation? We find, then, if these considerations have any force, that we must undertake to clothe the fundamentals of spiritual life in such a way as to make appeal in spite of our familiarity with them. This conclusion is fundamental as regards the human appeal of Divine truth. But at this point we meet a difficulty which is disconcerting in the extreme. How shall one be original and orthodox?

Truth is truth. It is neither what we make it nor what we wish to make it. We recognize gratefully that the Church must safeguard the deposit of truth and interpret to us, in consonance with it, our spiritual experience. We would be sadly at a loss if all who wrote might write as they pleased concerning the spiritual life. We see the sad consequences of such liberty in the moral confusion which now envelops the world. The Church reserves to herself the right to approve or reject all discussions of revealed truth and spiritual life undertaken by her children. In seeking therefore to be original and interesting in the discussions of spiritual life, we must be orthodox and obedient to the Church's guidance. Ordinarily the task of authorship is self-imposed. If an author seeks freshness at the expense of orthodoxy, we wish to have nothing to do with him. If he seeks to be orthodox and is careless of every other consideration, he but adds to the monotony with which much spiritual literature is weighted down. Now the Church has in mind not alone orthodoxy but as well a certain kind of foresight for all souls, and sympathy for timid souls. Newman calls our attention to that foresight of the Church in opposing hurried, abrupt, violent change in thought because of the confusion and misery into which unlearned and narrow-minded men might be thrown.

Fear of offending against orthodoxy has undoubtedly stilled many a pen. Adverse judgment of Church authorities has prevented vast quantities of literature from appearing. The *Censor deputatus* is the author's friend no less than the reader's. On the other hand, the difficulty of being interesting and orthodox at the same time may be alleged by many as an excuse for being simply orthodox. But, after all allowances

have been made, we have still an abundant spiritual literature which satisfies every standard of literary excellence as well as orthodoxy. There is not a type of spiritual problem harassing a human soul which has not been anticipated and dealt with helpfully in our literature. There is not a subtle form of self-deception nor an insinuating disguise of sin that has not been laid bare in all detail for the reader who seeks that knowledge. There is not a type of aspiration of the soul that is not catalogued, nor a quality of spiritual experience that has not been preserved, nor a noble ideal of life, duty or sacrifice that has not been set forth in radiant charm. All of this awaits and rewards the search of him who would possess it and possess his soul by means of it.

III.

Spiritual literature is a portion of all literature. Catholic imagination tends to overlook this fact and to set apart the former as separate in spirit, purpose, and constitution. While a certain distinction may be made, spiritual literature remains subject to the laws of refined human taste and the canons of literary excellence. Is it not surprising that, since all priests are compelled to be familiar with classical literature, few seem to gain and retain a sympathetic understanding of the human, moral mission of literature in general? Is it not exceptional to find among us those to whom the classics give insight into the passions of the human heart and the processes of virtue and of sin? If Ruskin could trace no little of his moral vision of the world to his familiarity with the Latin and Greek classics next after the Bible, might we not ask in our own ranks a more thoroughgoing understanding of them? Great poetry, great fiction, great biographies, great orations, all exceptional outbursts of noble moral passion and refined aspiration, sifted out of the centuries by the discriminating hand of history, have a moral mission. They express and record noble aims, great ideals, interpretations of the infinite complexities of life, the penalties and the compensations around which Divine Providence organizes human action. All enduring literature springs from the gift of insight into human motive and the moral conflicts fought out in the remote fastnesses of the soul. Literary genius explores the recesses of the wayward heart of man, the

springs of passion, the secret of action, the impulse of expression, and the symbols of vision and power. As Morley well says, the classic explores and charts the intricate movements of human feeling and emotion, the inspirations that rise and fall in the human breast and shape the outward course of history no less than inward life. Great literature develops imagination and sympathy, sharpens our moral sensibilities, which are the sentinels of all virtue, and stirs great longings in the human soul which lead us toward our peace. Great literature preserves to us wise thought, exalted feeling, pure moral passion, spiritual insight, and great example. Literature is great in proportion as its appeal is simple, universal, and refining. It corrects and guides all of the substantial judgments of life. It helps us to peer beneath social conventions, illusions, customs, metaphors, the reticence of culture, and the mistakes of popular judgment, and discovers to us beneath these the processes of reward and punishment as God ordains them in the government of the world. It is one mission of this literature to show us that the laws of our being are the laws of God and that there is no wisdom except in conforming life to their sure direction.

Who, then, more than the priest should understand the moral mission of all great literature or be familiar with the giant figures in its history. One of the wisest priests whom the American Church has known, said frequently in conversation with friends that his deepest insight into the human heart and the mysteries of its operation have been won through careful reading of great fiction. Now if our priesthood were conspicuous for sympathetic understanding and wide knowledge of all great literature, for wisdom that rests on it and a searching knowledge of the human heart that proclaims it, we might believe that indifference to spiritual literature is due to its faults and not to its function. But if we find that priests are not conspicuous for critical knowledge and appreciation of the moral value of literature in general, we may expect to find analagous indifference to even the best spiritual literature that we possess.

An aroused spiritual sense would transform the world for us. This sense should express the appeal of spiritual taste and the preference of a cultured mind, distinct from but not independ-

ent of doctrine, routine and ministry in parochial life. He who can find food for meditation in a single line of a poem, real joy in a great thought nobly expressed, happiness in any form of spiritual or moral beauty, finds life enriched at every point. He who discovers and follows the deeper thought that inspires any piece of great literature has the gift that enables literature to perform its complete function in his life. All of this experience, refinement, and joy waits upon the spiritual outlook of life and the understanding of the uses of literature of whatsoever kind in life. A priest may have a literary sense without spiritual sense. He may have a spiritual sense without literary sense. But when the gifts are combined, he is blessed in his capacity for happiness and in his power of influencing human lives and leading them to God.

An American once made a trip through South America for the purpose of locating and purchasing gold mines. He was accompanied by an expert mining engineer. In the course of their search they crossed a turbulent but shallow stream at the base of a rugged mountain. The engineer sat on a rock in the midst of the stream and made estimates as to the difficulty and expense of exploring the mountain to determine whether or not gold-bearing rock might be found in the neighborhood. His conclusion as to difficulty and expense was discouraging in the extreme. But the American who employed him asked him to look at the rock upon which he was sitting, and pointed out to him, unmistakable signs of gold in abundance at his feet. In the same way we sometimes fancy that the truth upon which our souls must feed in seeking God, is remote, inaccessible, elusive. It is, however, about us, within our reach at all times, if the heart desire it and really long to find the God in whom we live and move and have our being.

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THE PRIEST AND POST-MORTEM EXAMINATIONS.

RECENTLY I received a letter from the chaplain of a large city hospital, stating that frequently pastors, when consulted by relatives of patients who had died of maladies leaving the physicians in doubt about the precise cause of death—to be cleared up in the interests of medical science only by autopsies—objected on the ground that such mutilations were contrary to Christian respect for the dead. The chaplain himself did not share this opinion, and suggested an article for the ECCLESIASTICAL REVIEW on the object, usefulness, and necessity of post-mortem examinations.

It is not a difficult matter to make a statement that responds to this title; nor does it require much space. The object of post-mortem examinations is well known. It is to enable the physician to solve puzzling questions with regard to the disease that carried the patient off, but which the attending doctor was unable to solve during the patient's life. Autopsies are absolutely necessary for this purpose. In more than one fourth of all the cases where autopsies are made, conditions are found to have existed that were unrecognized before death. Some of these are comparatively unimportant and did not contribute much to the fatality, though they did produce symptoms that masked the underlying affection. This failure in diagnosis occurs not merely with young, unskilled physicians, but in the cases under the care of practitioners of medicine of long years of service, and the mistakes have occurred in hospitals where every facility for diagnosis is at hand and where the patient's affection can be studied ever so much more completely as a rule than at home in private practice.

The object and the necessity for post-mortem examinations thus become evident. Nearly all of our real progress in medicine — that is, the progress that has stayed by us and formed the basis of ever advancing knowledge—has come from post-mortem examinations. Without them the physician is very largely in the dark about the real significance of internal affections. Whenever and wherever the opportunity is afforded for many autopsies medicine and surgery make great advances, an immense amount of human suffering is saved, lives are prolonged and not infrequently years of happiness

secured to men and women who might otherwise have to bear much for years or be cut off from those near and dear to them.

Just as soon as this significance of the autopsy is made clear to patients, they themselves not only very rarely make any objection to such a procedure in case death should end their affection, but they are even anxious that the autopsy should be instituted, provided there is a reasonable hope of others who are suffering from the same affliction being helped as a consequence of the study of their bodies. There is a solidarity in similarity of disease that rouses special sympathy. I know this to be true, for there is a large institution for the care of the tuberculous in connexion with one of our universities which presents this matter very straightforwardly to all patients when they go to the institution, and there is not the slightest hesitancy about signing the permit, once the case is made clear. The great majority of the patients will not die soon from their affliction, and they are told so; yet some of them will. Fewer, however, will die as the result of their all combining their efforts to enable as much knowledge as possible of the disease to be obtained.

The only question, then, would seem to be whether the use of bodies for this purpose is in any way opposed to Church teaching or Church tradition. I need scarcely say that it involves not the slightest opposition to Church teaching. The question remains whether it is opposed to Church tradition. Undoubtedly at the present time, as my hospital-chaplain friend suggests, many parish priests if consulted will take a position opposed to the making of an autopsy and will almost as a rule advise their parishioners not to permit it. Hence the opinion has obtained among physicians that there must be some Church regulation in the matter, or at least an understood policy on the part of the authorities.

Over and over again I have had to make it clear to physicians who complained of this that this state of mind was entirely a personal prejudice and that the Church had nothing to do with it. Not only that, but it is not even a Catholic prejudice; it is a merely natural instinctive feeling of opposition much more noted in Protestant than in Catholic countries and in history, seriously interfering with dissection, after the so-called Reformation and not before it. The whole history of medicine il-

lustrates this. In Italy autopsies were very freely allowed and the bodies for dissecting purposes could be secured without difficulty. This was so true that men from other countries of Europe who wanted to make special studies in anatomy and pathology—that is, in the normal construction of the body and in its disturbance by disease—went down to Italy to obtain the opportunities. Vesalius, the great Father of Anatomy, having been unable to secure dissecting material in Louvain or in Paris to the extent that he wanted it, went down to Italy and spent twenty years there. During the first ten years he completed his great text-book on anatomy, fully illustrated by dissections. His work still remains a classic on the subject.

Linacre, the great English physician of Henry VIII's time, and founder of the Royal College of Physicians in London, made his studies also in Italy, and then came home to organize medical teaching and the standards of medical practice in London; and after having done as much good as he could for his fellows through the medical profession he became a priest toward the end of his life and distributed the savings of his lucrative practice for years in educational and charitable foundations. Dr. Caius or Keys, after whom Caius College is named, went down to Italy, studied anatomy there and then came back to organize anatomical teaching on Italian principles in England. The nearer to Rome, the more freely dissection was practised and even in Rome itself dissections and autopsies were very frequent. Columbus, the great Papal physician who discovered the circulation of the blood in the lungs, has the accounts of more than a dozen of autopsies that he made in Rome in the sixteenth century on cardinals, archbishops, and other high ecclesiastical dignitaries. Manifestly there was not only not the slightest opposition, but there was a great deal of encouragement for his work; and his text-book of anatomy, illustrated by the knowledge thus obtained, was dedicated with permission to the Pope of the time, who was very proud to accept the dedication.

Not only was dissection possible for physicians in Italy, but it was even not denied to the artist. It is well known that no one who has not actually seen the bones and muscles of mankind can paint a human figure which shows that it contains these structures. All the great Italian artists of the Renais-

sance then made dissections there. Michelangelo surely made hundreds of dissections. Leonardo da Vinci made so many that he proposed at one time to write a text-book of human anatomy, and some recent discoveries of sketches made by him show that no one was better fitted than he by the practical anatomical knowledge obtained from dissections to do this. Literally, several thousand of these sketches have been found, showing how carefully he studied every part of the body, and making it very clear why he was able to give such a sense of reality to his portraits, because he knew exactly all the structures that underlay the outer integuments he was painting. He dissected a number of animals also, especially horses, in order to make statues of men on horseback; and it is said that one of his equestrian statues—that of the Duke of Milan, unfortunately destroyed by the French when they captured the city—was the greatest equestrian statue ever made.

If the Church permitted artists to dissect freely in this way, it is easy to understand that there could not have been the slightest objection to physicians making autopsies, and that is quite literally what we find to have been the case. The sciences of anatomy and pathology owe by far more to the Italians than to the medical scientists of any other nation. This is of course particularly true before the nineteenth century. The names of Italian anatomists are enshrined in every part of the body because they made original discoveries of structures that had either not been noted or had been inadequately described before. A partial list of these is every striking. Malpighi's name is on more structures in the human body than any other, because of his pioneer interest in minute anatomy. We have the Eustachian tube, and the Fallopian tube, and the pons Varolii, and the duct of Botalli, and Bellini's tubules, and the Pacchionian bodies, and the cartilages of Santorini; and in the modern time the organ of Corti and the cells of Golgi—all because the tradition of dissecting work was so strong just where the Church's authority was the most powerful. What is true in anatomy is true also in pathology; and Benivieni, the pioneer in post-mortem work, and Fracastorius and Morgagni, are only a small group of names of men who are forever famous for their work in this department.

On the other hand it is extremely interesting to review by contrast the story of dissection in Protestant countries. Our own will do as well as any other, and it is easier perhaps to understand just what was the origin of the prejudices against the practice of both post-mortem examinations and of dissections for anatomical purposes. I have recently been writing a History of Medicine in New York. One very significant event of that history is the so-called "Doctors' Mob." Not long after the Revolution a group of citizens in New York City, disturbed by rumors that dissection work was being carried on very freely in the medical school, gathered and attacked the school, destroying a large amount of valuable demonstration material, smashing windows and doors, and tables and chairs, and threatening violence to the physicians, who had to be protected by the authorities. The violence was so great that soldiers fired on the mob, and lives were lost. For a time, indeed, the lives of medical students and physicians known to be connected with the college were not safe on the streets.

This incident is very well known and has sometimes been declared to be the last gasp of prejudice in this matter, but for the honor of New York I have had to point out that practically every city in this country of any considerable size had an incident of the same kind and that all of them occurred much later in American history than this event in New York. There was a similar incident in New Haven in the 1820's, one in Philadelphia about that same time, a dissecting riot in Baltimore in the next decade, and actually a serious destructive mob in St. Louis in the fifth decade of the nineteenth century. As the result of New York's "Doctors' Mob" the Legislature made some provision for the regular legal practice of dissection. Gradually that provision was adopted by other States also. It was only in the fourth decade of the nineteenth century that the English Parliament passed its first anatomical law; and though in Catholic England Linacre and Caius had arranged for dissections as a necessary foundation for medical science and teaching, Protestant England had neglected its duty in this matter, and finally the Puritanic spirit roused great opposition to it and made it extremely difficult to obtain bodies for dissecting purposes.

It is because we have been touched unconsciously by this Puritanic spirit or have allowed the old natural instinctive deterrence for mutilation of the body to dominate us that some Catholics in modern times have really taken up a policy in this matter quite opposed to the old Church tradition. Whenever there was likelihood of real benefit accruing from post-mortem examinations the Church not only did not oppose but encouraged them. A Papal Bull is quoted in the early thirteenth century forbidding the cutting up of bodies, but that was a very explicit prohibition of the cutting up of bodies, boiling them and carrying them to a distance for burial. The practice had grown up during the Crusades; and since embalming methods were then defective, this method of preserving bodies for transportation had come in. The Pope forbade it as a barbarous practice fraught with danger to health. This decree, however, had nothing to do with dissections, which were going on both before and after its issuance. Indeed the records of public dissections in Italy at Bologna, which was a Papal University, begin immediately after the issuance of this decree.

Catholic practice has in many ways been contradictory of the instinctive natural tendency to save the bodies of the dead from mutilation. It was not an unusual thing for kings and prominent personages in the olden time to direct by their wills that after their death their hearts should be removed from their bodies and sent to some shrine or even to Rome itself. The heart of the Irish Liberator O'Connell as the result of this practice is in Rome. Even the heart of St. Teresa was removed from her body, and that "flaming heart" has been subjected to very careful examination, with a book of description about it, in our generation. There is a growing practice in our time among scientific men to will their brains after they no longer have use for them, to institutions where the special study of the brain is being carried on. We know comparatively little about the brain yet, and in this way it is hoped that a great deal may be learned about this extremely important organ. To many the giving away of the brain has seemed a very un-Christian thing, and the mutilation of the body necessary for it a violation of Christian feelings of reverence for the remains of what had been a temple of the Holy Ghost. I cannot think, however, that it differs very much from the removal of the

heart; and if it can accomplish a good purpose, surely no better use could be made of it. We are all bound to use our brains as faithfully as possible in the service of our neighbor while alive, for the Second Commandment is like unto the First, and if our brain can be of service for others after we have no further use for it, surely the Lord would look with favor upon such a disposition of it.

Opposition to dissection is often spoken of as a medieval reversion. It is really a Puritanic, modernistic breaking away from the fine traditions which, in opposition to the natural instinctive feeling in the matter, the Catholic Church had created during the Middle Ages, and by which she brought about in the great Papal Universities of that time a magnificent development of anatomy and surgery. Personally I always have the feeling when I find a priest opposed to dissection that he does not realize the source of his prejudice nor understand the true state of affairs as regards the Church's policy. Christianity is only an excuse, but not a reason for his opposition.

I know of course that there are certain abuses in the matter of dissection and of autopsies. I know that sometimes the feelings of relatives are needlessly harrowed up by the demands of physicians in this regard; but of course I know too that from the abuse of a thing, especially when it is good in itself, no argument holds against its use. I know too that nearly always when physicians ask for an autopsy there is a good reason for it. Autopsies are not easy to make; they are time-taking; they are not entirely pleasant even for those who are thoroughly accustomed to them, and therefore they are seldom asked for unless it is felt that some special knowledge can be confidently looked for. Almost as a rule, then, my own personal opinion would be that Catholic priests should be readier to favor them than to oppose them. Chaplains of hospitals soon get to hold that opinion and practically always advise the friends of patients to permit them. Other priests should realize that their opposition leads to a misunderstanding of the real attitude of the Church and that they are trying to be more Christian in their respect for the human body than the Christian Church herself.

May I close with a little story of Professor Dwight of Harvard that seems very apropos here. Every year about All Souls'

Day he had Masses said for the bodies that had come to the Harvard dissecting-room during the course of the year. He was for twenty-five years the Parkman Professor of Anatomy at Harvard, though a devout Catholic; and his great collection of anomalies and variations in the bones of these bodies as gathered for some forty years from that dissecting-room is one of the finest monuments of American medical scholarship and is well known all over the medical world.

He once told me that he always felt himself especially indebted and therefore made particular mementos for the persons whose bodies had furnished him the specimens for the Museum. The moral of the story will not be clear unless it be understood whence the bodies come for dissecting-room purposes in Massachusetts. The bodies are those of the pauper dead of State institutions who have no relatives to claim them, together with other unclaimed corpses throughout the State. I am reasonably sure that many of these poor people were Catholics, and yet there was no one to have a Mass said for them or to give a memento in their prayers. In the older days, as Oliver Wendell Holmes sang of their friendless funerals, it was nothing but " rattle his bones over the stones, he's only a pauper whom nobody owns." The presence of their bodies in the dissecting-room, however, brought them a Mass from the devout Catholic who directed it and must surely have been a source of great consolation to these utterly poor folk.

I am reasonably sure that many a Catholic anatomist has shared at least something of these tender feelings of Professor Dwight, and that many " a pauper whom nobody owns " found that his body after he had got through with it, and nature was about to pull it apart completely so as to use its materials for other purposes, brought him the kindly feelings of a stranger in the flesh but a friend in the spirit and the consolation of prayers and Masses for his soul. Here is the attitude toward dissection and autopsies and the wonderful opportunities for scientific information which they afford that the Church has always taken and that I think churchmen should take. An autopsy resorted to in true scientific spirit represents the last opportunity of that body to do good for its fellows, for nature is now about to use its material for other living things.

I can well understand that a good many priests feel, that, despite all the autopsies, comparatively little progress seems to be made in medicine, and above all very little definite knowledge gained, since there is so much dispute over medical questions of all kinds and differences of opinion among the doctors themselves. If after all these many hundreds of years of autopsies it is still true that in twenty-five per cent of the bodies examined important disease conditions have been missed during life, then it would seem as though an autopsy more or less could not make very much difference. There are two things to be considered in this regard. One is the immediate good of the persons who are present at the autopsy and who have impressed upon them the conditions which are found; for there can be no doubt that they will forever after face patients with similar conditions with much more confidence and be able to recognize and treat the disease, as far as that is possible, better than before.

As regards advance in medical science, that is inevitably slow. This human body of ours is such a marvelous complex, and the Creator has put into it so many wonderful organs and functions of which we are only just beginning to recognize the significance, that there is little surprise that so far we have often groped in the dark when this intricate machine did not run well. The hope of gaining knowledge with regard to it, however, as with regard to any complex machine, is not so much to watch it running as to have the chance to take it apart. Everyone of these complex human machines has an individuality of its own and differs from every other one. No two human faces are ever alike. A few people have very closely resembled each other, yet there have always been easily perceived differences. The individuality which is characteristic of the human countenance is true for every portion of the inside of the body. No two people are exactly alike anywhere, any more than they are in their faces. This adds greatly to the puzzle and makes it all important that as many of the machines as possible should be taken apart by those who hope to keep some of them going well.

The great father of medicine Hippocrates nearly 2500 years ago told us very emphatically in terms that have often been repeated with regard to other modes of intellectual activity than

medicine, but which apply probably to nothing so well as to medicine, " Life is short, art is long, observation arduous, judgment difficult." Only a very large accumulation of information will enable mankind to find its way through the mazes of the mysteries in our bodies; and on the way to the final goal of knowledge we shall take many bypaths that will lead us astray. But the one hope is to keep at it, ever laboring and seeking with the confidence that effort will be crowned with knowledge eventually. As a matter of fact we have learned a very great deal from pathological study through autopsies on the human body, though that knowledge, far from making us conceited, has only enabled those of us who are not young to realize how little we know, indeed how great are the limitations of our knowledge in spite of all that has been learned in recent years.

Personally I am anxious for the opportunities for the development of medicine, but still more am I jealous of the reputation of the Church. I know that the Church has never hampered the progress of science, but on the contrary has fostered it. I do not like to think even of the appearance of opposition to scientific progress on the part of Catholics. It is easy sometimes to be more Catholic, or to try to be, than the Catholic Church herself. Catholic traditions with regard to dissection and the study of medical science in every way that can possibly relieve human suffering, prolong human life, and save mankind grief, represent a most admirable chapter in history. Not only can nothing be said against the Church's attitude in the older time in this regard, but her policy must ever be an exemplar. The attitude of Catholic churchmen toward dissection and autopsies, as I knew it from old-fashioned history, which has been so much maligned, but in recent years by the progress of medical history as founded on documents, has been thoroughly vindicated, to the great enhancement of the glory and reputation of the dear old Church.

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THE THIRD BOOK OF THE NEW CODE.

Part I. The Sacraments.

WHEREAS the Sacraments of the Church, instituted by Christ our Lord, are the principal means of sanctification and salvation, the greatest care is demanded in the timely and proper administration and reception of them. It is unlawful to administer them to heretics and schismatics, though they ask for the Sacraments in good faith, unless they first renounce their errors and are reconciled to the Church. (Canon 731.)

The holy oils used in the administration of several of the Sacraments must be blessed by the bishop on the preceding Holy Thursday. In case of necessity only are holy oils blessed over a year ago to be used. When the holy oils are nearly consumed, a little unblessed olive oil may be added, but the quantity added should be smaller than the consecrated oils; this process may be repeated. (Canon 734.)

The pastor must obtain the holy oils from his own bishop and keep them under lock and key in a respectable receptacle in the church. The bishop may allow them to be kept in the house for good reasons. (Canon 735.)

For the administration of the Sacraments the minister shall not demand anything besides the usual offering sanctioned either by diocesan law or the recognized custom of the diocese. (Canon 736.)

I. BAPTISM.

Baptism, which is the door to and foundation of all the other Sacraments, constitutes for all mankind a necessary means of salvation either in actual reception or, where this is not possible, at least in desire. When baptism is given with all the rites and ceremonies prescribed in the Ritual, it is called *solemn*; otherwise, it is *private* baptism. (Canon 737.)

1. THE MINISTER OF BAPTISM.

A priest is the ordinary minister of solemn baptism; its administration, however, is reserved to the pastor or another priest authorized by him or the Ordinary. Permission is lawfully presumed in a case of necessity. Those who actually

live in a parish but have a domicile or quasi-domicile elsewhere, should have their children baptized in their home parish if it can be easily done and without delay; otherwise, the pastor may in his territory solemnly baptize transients. (Canon 738.)

Outside one's own territory no one is allowed to solemnly baptize, without due permission, even his own parishioners. (Canon 739.)

A deacon is the extraordinary minister of solemn baptism, but he is not allowed to make use of this power without the permission either of the Ordinary or the pastor. They may give permission for a good reason; in case of necessity this permission may lawfully be presumed. (Canon 741.)

2. THE SUBJECT OF BAPTISM.

Every human being born into this life, who has not yet been baptized, is a subject for this Sacrament. When there is question of baptism, *parvulus* or *infans* means one who has not yet attained the use of reason; those who are from infancy mentally debilitated to such a degree that they have never had the use of reason, are considered as infants, at any age. (Canon 745.)

Infants of parents who have no religion cannot be baptized unless the Catholic education of the child is assured and the parents or guardians or at least one of them consent. If there is neither father or mother, nor grandfather or grandmother, nor guardians, or if these are living but have lost their right over the child, or cannot in any way exercise it, the child may be baptized. In case of danger of death, when it can be foreseen that the infant will not live until the use of reason, the infant may lawfully be baptized, though the parents are unwilling. (Canon 750.) The same rules are to be followed in reference to the infants of parents when both are Protestants or schismatics or fallen-away Catholics. (Canon 751.)

Adults are not to be baptized except at their own request and after due instruction, and they are to be admonished to repent of their sins. In danger of death, when it is not possible to instruct them more fully in the principal mysteries of faith, it is sufficient in order to baptize them that they in some way show their assent to the faith as proposed to them and seriously promise that they wish to observe the rules of

Christian life. If they cannot even ask for baptism, for instance, because they are unconscious, paralyzed, etc., but have either before or in their present condition shown in some probable way the intention to receive baptism, they may be baptized conditionally. If afterward they get well and there remains doubt about the validity of their baptism, they should be baptized again conditionally. (Canon 752.)

3. THE RITES AND CEREMONIES OF BAPTISM.

The bishop can for a good and serious reason allow the ceremonies of the baptism of infants to be used in the baptism of adults. (Canon 755.)

A child is to be baptized according to the Rite of the parents. If one of them belongs to the Latin Rite, the other to an Oriental Rite, the child shall be baptized in the Rite of the father, unless the special law made by the Holy See for a particular Rite or Oriental diocese decide otherwise. If one is a Catholic, the other a non-Catholic, the child is to be baptized in the Rite of the Catholic parent. (Canon 756.)

In solemn baptism the use of baptismal water is obligatory. (Canon 757.) Though baptism may be given validly either by immersion, infusion, or aspersion, the Church favors the infusion and the immersion ceremony, which are in use in most churches; and either the one or the other, or both mixed, should be retained according to the various approved Rituals of the Churches. (Canon 758.)

Private baptism may be given in danger of death. If a priest or deacon baptizes in danger of death, he should use the ceremonies the Ritual prescribes after baptism, if there be time. Outside a case of danger of death the bishop can allow private baptism only in the conditional baptism of adult converts from Protestantism. The ceremonies which have been omitted in private baptism in danger of death should, as soon as possible, be supplied in the church after the recovery of the sick person. (Canon 759.)

4. THE SPONSORS.

In solemn baptism the Church, according to a most ancient custom, requires a sponsor to be present; in private baptism also a sponsor should stand, if one can easily be had. If there was

no sponsor for the private baptism, there should be one when the ceremonies are supplied; but he does not contract the spiritual relationship of the Sacrament. (Canon 762.) If baptism is repeated conditionally, the sponsor who stood at the first baptism, should again act, if he can easily be had; otherwise there is no need of a sponsor in conditional baptism. The law does not therefore call for a sponsor in the baptism of converts who are baptized conditionally. (Canon 763.)

There should be but one sponsor, who may be of different sex from the one to be baptized; at most two sponsors, one man and one woman, may be employed. (Canon 764.) The sponsor must be designated either by the one to be baptized or his parents or guardians, and in their default by the minister. Protestants, schismatics, persons excommunicated by sentence in the ecclesiastical court, or who have committed a crime to which the law attaches loss of good name or loss of right to legal action, and finally clerics who have been deposed or degraded, and the father and mother of the one to be baptized, cannot validly stand as sponsors. (Canon 765.)

Persons who are not fourteen years of age should not be admitted as sponsors, unless the minister has a good reason for admitting them. Those who are excommunicated for committing a notorious crime to which excommunication is attached, as also all persons of bad character, are not lawfully admitted. In case of necessity novices and professed religious may with permission of the superior be sponsors; clerics in sacred orders need the explicit permission of their Ordinary to act licitly as sponsors. (Canon 766.)

Spiritual relationship from baptism is contracted with the one baptized only by the minister of baptism and the sponsors. (Canon 768.)

5. TIME AND PLACE OF BAPTISM.

Infants should be baptized as soon as possible; pastors and preachers must frequently admonish the faithful of this serious duty. (Canon 770.) Baptism may be given on any day. (Canons 771, 772.)

The proper place for solemn baptism is the baptistry of the church or public oratory. (Canon 773.) Every parish church must have its baptismal font. The bishop may allow

or also command non-parochial churches to have a baptismal font if the parish church is too far away for part of the congregation. (Canon 774.)

In private houses solemn baptism can be given only in the following case: 1. the children and nephews of the highest ruler of a nation and of those who have the right of succession to the throne; 2. in an extraordinary case the bishop may allow baptism to be given in a private house. (Canon 776.)

6. RECORDING AND PROOF OF BAPTISM.

The pastor must enter in the baptismal register the name of the one baptized, the minister, parents, sponsors, and the date and place of the ceremony. In case of illegitimate children the name of the mother is to be entered, if it is publicly known that the child is hers, or if she in writing and before witnesses should ask that her name be entered. The father's name is to be entered, if he is known as such by some public and authentic document, or if he in writing and before witnesses should ask that his name be entered. In all other cases the child should be entered in the records as of unknown origin. (Canon 777.) If baptism was not administered by the pastor nor in his presence, the minister must as soon as possible send the record to the priest who is the proper pastor by reason of domicile. (Canon 778.)

For the proof of baptism, in cases where no one's rights are prejudiced, it is sufficient to have the statement of one absolutely trustworthy witness, or the sworn statement of the one baptized in adult age. (Canon 779.)

II. CONFIRMATION.

The Sacrament of Confirmation must be given by the imposition of hands and the anointing of the forehead with holy chrism and the saying of the words prescribed in the *Pontificale* approved by the Church. (Canon 780.) The chrism must be blessed by the bishop, though the Sacrament is administered by a priest authorized either by law or by papal indult. The anointing must not be made with an instrument but by the hand of the minister properly imposed on the head of the one to be confirmed. (Canon 781.)

1. THE MINISTER OF CONFIRMATION.

A bishop is the ordinary minister of confirmation. A priest is the extraordinary minister when this power is given to him either by law or by special indult of the Holy See. By law this power is given to cardinals, abbots, and prelates *nullius,* vicars and prefects apostolic, who, with the exception of cardinals, cannot validly use this power outside the limits of their territory and only for the time of their office. Priests of the Latin Rite who have the faculty to confirm can validly use it only for the Catholics of their own Rite, unless the contrary is expressly stated in the indult. Priests of Oriental Rites who have the faculty or indult to give Confirmation together with Baptism to the infants of their Rites, are forbidden to confirm infants of the Latin Rite. (Canon 782.)

In his own diocese the bishop may lawfully confirm also those not of his diocese, unless their Ordinary should have expressly forbidden them to go outside the diocese for Confirmation. Outside his own diocese the bishop needs the permission of the local Ordinary, though he may lawfully presume permission under certain circumstances. If he confirms his own subjects privately without the use of the crozier and mitre, he does not need the permission of the local Ordinary. (Canon 783.)

2. THE SUBJECT OF CONFIRMATION.

Baptism must precede Confirmation. In order that one may be lawfully confirmed and receive the grace of the Sacrament it is necessary to be in the state of grace and properly instructed, if he has the use of reason. (Canon 786.) Although this Sacrament is not absolutely necessary for salvation, no one may without sin neglect it when occasion offers to receive it. The pastors shall see to it that the faithful receive it at the proper time. (Canon 787.)

It is the custom of the Church of the Latin Rite not to give Confirmation before about the seventh year of age. It can, however, be given sooner if the child is in danger of death or the minister should think it advisable for good and serious reasons. (Canon 788.)

3. TIME AND PLACE OF CONFIRMATION.

This Sacrament may be conferred at any time. Whitsuntide is an especially appropriate season. (Canon 790.)

Although the church is the proper place for the administration of Confirmation, the bishop may for a good reason give it in any becoming place. (Canon 791.) Within his own diocese the bishop may confirm in any church, not excluding those exempt. (Canon 792.)

4. SPONSORS.

According to the most ancient custom of the Church a sponsor should be employed in Confirmation. (Canon 793.)

The sponsor should present only one or at most two candidates, unless the bishop judges otherwise for good reasons. There should not be more than one sponsor for each person to be confirmed. (Canon 794.)

To act validly as sponsor it is required; (1) that the sponsor be himself confirmed, have the use of reason, and the intention to accept the office; (2) that he be not a member of a heretical or schismatical sect, excommunicated by sentence in the ecclesiastical court, or for other crimes deprived by law to act as sponsor; (3) the father or mother for their own children, a husband or wife for their partner, are likewise excluded; (4) the sponsor must be designated by the one to be confirmed or his parents, guardians, or, if they refuse to appoint one, the minister of Confirmation or the pastor may designate the sponsor; (5) the sponsor must physically touch the one to be confirmed at the moment of Confirmation. (Canon 795.)

For lawful sponsorship in Confirmation the same conditions are required as for the sponsors in Baptism. The Church, moreover, desires that the sponsor at Baptism should not act as sponsor in Confirmation for the same person, unless the bishop allow it for a good reason. (Canon 796.)

From Confirmation arises a spiritual relationship between the one confirmed and the sponsor, by virtue of which the sponsor is obliged to take at all times an interest in the spiritual welfare and Christian education of the one confirmed. (Canon 797.)

5. RECORDING AND PROOF OF CONFIRMATION.

The pastor should enter in the Confirmation records the names of the minister, the person confirmed, the parents and sponsor, date and place of Confirmation. It must also be entered in the baptismal register. Hence, if the persons confirmed were not baptized in the parish where they are confirmed, a copy of the record of Confirmation should be sent to the church where they were baptized. (Canon 798.)

If the proper pastor of the one confirmed was not present at the Confirmation, the minister of the Sacrament shall either himself or through others notify him as soon as possible. (Canon 799.)

For proof of Confirmation, in case nobody's rights are prejudiced, it is sufficient to have one thoroughly trustworthy witness, or the sworn statement of the one confirmed, unless Confirmation was received in infancy. (Canon 800.)

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Studies and Conferences.

AN APOSTLE OF VOCATIONS.

Comparatively very few men become priests. While the chief duty of those few is to offer sacrifice, they have another important obligation, that of perpetuating the sacred priesthood through the fostering of vocations in promising young men. Having planted in a soul the desire of one day becoming an "alter Christus", God leaves the fulfillment of that desire largely in the hands of those who have attained the priestly rank. Some priests have in an exceptional degree the gift of discerning vocations. Among such was the late Very Reverend Charles Hyacinth McKenna, O.P.

In the *Life of Father McKenna* we read: "It would be difficult to say how many young men were enabled by our apostle of vocations to attain to the priesthood during the forty and more years that he devoted to this particular work. On one occasion the writer made bold to ask him the number, and the answer was: 'Perhaps the least said on that subject the better; but there must have been two hundred or more'." [1] Every priest reading these lines will say: "Two hundred is an exceptionally large number." Many will ask: "How did he do it? Why is it that I have discovered and helped so few? Why is it that from this old parish with its good Catholic school only two or three have become priests?" Vocations are needed now more than ever. The demand for priests to work in the vineyard of the Lord at home and in foreign lands is great and is constantly increasing. What did Father McKenna do to make this, his special apostolate, so very successful?

By his noble, ascetic appearance, by his dignified yet natural conduct everywhere, but especially in the sanctuary and sacristy, and by his powerful, touching sermons, Father McKenna awakened many a slumbering vocation in the souls of boys and young men. The bright, good boys who have vocations, are generally altar boys. They see the priest not only in the sacred vestments standing at the altar or ascending the pulpit, but meet him more closely in the sacristy. Here Father

[1] O'Daniel, *The Life of Father McKenna, O. P.*, p. 271. New York, 1917.

McKenna said little, never a joking or trivial word, never an impatient or angry word. He greeted the boys in a friendly, fatherly way; but his mind remained serious, seemingly lost in the great mysteries he was about to perform or had just performed. He prayed much and the boys who saw him at prayer, learned from him how to pray. Seeing him making his preparation for Mass or thanksgiving after Mass, they would stand quietly in their places, observing him closely; would look up to him with admiration, and feel deep down in their hearts: "Ecce sacerdos magnus! It is something great to be a priest! I wish I could be a priest!" "Sicut palma florebit in domo Domini." Father McKenna was like a palm, the greatest ornament in the holy places. He attracted the eyes of all, edified all, especially the boys, and lifted their hearts to God. "Multiplicabitur sicut cedrus Libani," because he was like a palm in the Lord's house.

Having a heart burning with zeal for the good of the Church, and loving boys ardently and seeking their perfection, Father McKenna was always seeking vocations. He began to speak to boys about their vocation. When his watchful, penetrating eye had discovered some signs of special graces in the soul of a boy or young man, he did not hesitate to call him aside to ask him: "What do you intend to do when you get big? Did you ever think of becoming a priest?" Boys are very timid in things religious. They fear to open their hearts and communicate their sacred secrets to a priest. Girls are different. They will speak without hesitation to parent, teacher, or confessor about going to a convent. Father Noldin, S.J., the well-known author and university professor, frequently called the attention of theologians to this difference between boys and girls. He declares that the latter will come to you for the settlement of this their most important question between baptism and death; but you must go to the boys and ask them; you must hire them to work in the vineyard of the Lord.

Christ Himself gives the example. When the youthful disciples, John and Andrew, heard the Baptist say: "Behold the Lamb of God!" they went to Jesus and followed Him in silence. They were too timid to say a word, however, until Jesus, knowing their hearts, began to speak to them, saying: "What seek ye?" "Rabbi, where dwellest Thou?" "Come

and see." They came and saw where the Master abode and stayed with Him. In order to have vocations for the sacred priesthood multiplied "sicut cedrus Libani", prudent confessors must imitate the Divine Master, turn to the heavenly-favored boys, and ask them what their hearts are seeking in silence. When Father McKenna had found a new spiritual son who was seeking the abode of God in order to dwell with His Christ and become His disciple, his joy was great, and his efforts to remove all obstacles assiduous and most generous. Poverty is very often the first and greatest difficulty. The rich young man who may feel the call, is often tempted to turn away in silence through love of his riches. The youth of the middle or poorer class is not thus tempted and is usually better disposed to follow the Master. He fears to seek help from his hard-working parents. He knows not what to do and, therefore, frequently does nothing. Such a one the priest must direct and encourage. Christ did not say: "Young man, you must have a certain amount of money to follow Me." He said: "Young man, you must give away all and keep nothing, to follow Me."

The good friar acted as a heavenly mediator between poor boys blessed with a special calling, and rich people blessed with the goods of this world. He did not hesitate to seek pecuniary assistance from the well-to-do for his spiritual sons; so that they might obtain the required preparatory education. Pastors and confessors may well imitate Father McKenna's example. There are always generous people to whom this peculiar charity appeals. They may not contribute much toward the erection of a church, or a school, but for the building-up of a living church of Christ they will give cheerfully if only asked to do so.

In the past few years it has become easier for spiritual directors to help poor boys toward the priesthood because in many dioceses preparatory seminaries have been established where poor students are educated at a small cost. Also many of the religious orders and congregations now make special provision for the free classical education of their candidates. The Foreign Missionary Societies of Techny and Maryknoll, the Church Extension Society, the Josephinum Seminary at Columbus, accept and provide for students who give themselves and have

nothing more to offer. Poor boys are frequently ignorant even of the existence of such institutions. The priest must direct them and give them such information.

In guiding his spiritual sons, Father McKenna showed a noble, Catholic broadmindedness. He was a loyal member of the Order of Saint Dominic. He admired its constitution and history, venerated its saints and loved its special work. He constantly and ardently worked and prayed for its spiritual and temporal progress. But his love for the Order did not make him narrow. He remained, first and above all, a whole-souled Catholic. The apostolic friar fully realized that the religious order is only a tree planted by the Holy Ghost in the fertile field of the Church, receiving its life and strength from the Church, destined to bear fruit for the Church. With keen interest he followed her work and progress throughout the whole world. Consequently, recruiting her priesthood was an especial object of his zeal.

The Holy Spirit, who descended upon Christ in the form of a pure, gentle dove and led him away from the multitude into the lonely desert, there to fast, pray, and be tempted before beginning the great work of Redemption, dwells in the souls of boys called by Christ and enlightens their minds, inflames their hearts, draws them gently, mysteriously, to fill a clearly defined place in the priesthood. It is the priest's duty in this regard to coöperate with the Holy Ghost. He must direct that soul according to the light and attraction the boy has received from the Holy Spirit. This is one of the most difficult labors of the Catholic priesthood. Father McKenna realized well that he was only an instrument of God. He prayed much to know God's will and to accomplish God's will. He was quite as ready to help the boy to become a diocesan priest as a religious priest; caring little what order or diocese the boy entered, provided God's will, the salvation of the boy's soul, and the good of the Church were accomplished. This noble disinterestedness pleased the boys and brought God's blessing upon the zealous friar's efforts. In this respect many directors of souls make serious mistakes. They do not consult the will of God, nor the inclination of the soul, but insist that the subject go to their favorite diocese or convent. They go counter to the spirit of the Church, which encourages young

men to decide their own field of labor in the priesthood. By acting thus they disappoint and discourage the boy and do much harm.

When Father McKenna had succeeded in placing a young aspirant to the priesthood in college, seminary, convent, or monastery, where according to his judgment God willed the young man to be, he did not abandon him, but continued to take a fatherly interest in his protegé, frequently writing him letters of admonition and encouragement. And whenever a mission or retreat brought the venerable priest near one of his boys, the latter was always invited to meet him and lay bare his soul's secrets. When taking a much needed rest, it was his delight to have a few of his boys with him. He enjoyed their company, listened with interest to their stories, and took part in their games. Father McKenna could be young with the youngest, yet he never forgot that he was a priest of God, and their spiritual father.

Young men studying for the priesthood need direction. The boy who remains at home and takes up a worldly career is directed more or less by his parents. But to the boy who says: "I am going to be a priest," parents often reply: "We do not know that way to heaven; you must go alone. You must find your guide on the long, dangerous road." While in the institution during the scholastic year, the student usually finds some director; yet when he returns home for a vacation, he often stands alone, most sadly abandoned by all. He is told and he feels that he cannot take part in the amusements of his fellows. If he calls on the pastor, he is received in a cold, formal way, and as a result never returns. Here is a splendid opportunity for priests. That privileged young man of their flock, who desires to press toward the mark of his supernal vocation, they can befriend by making him feel at home in the rectory, by rousing his interest in church activities, and encouraging him to attend Mass and receive Holy Communion daily.

Failure did not discourage Father McKenna. He failed often. Not all his boys persevered in their ecclesiastical studies; nor did all those who became priests through his incentive, prove grateful for the assistance rendered. This the saintly friar felt keenly. Religiously he kept his eyes on those

who persevered and found happiness in their success. This joy in turn quickened his zeal so that he was enabled to consecrate himself to this special, most difficult, and most exalted apostolate, even to his declining days.

Failures discourage too many confessors. They cannot forget the boy who discontinues his studies, nor the girl who returns from the convent. Their ardor is thus dampened, and instead of encouraging vocations, they unconsciously discourage them. Sad mistake! What neglect of duty! Let every priest imitate Father McKenna's prudent zeal, broadmindedness, and never-failing watchfulness in dealing with vocations. Let him banish from his mind forever those who, lacking perseverance, have failed to respond to God's call. Rather should his gaze rest on that vast army of faithful priests and religious living the life of Christ and doing the work of God, "et multiplicabitur sicut cedrus Libani".

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TO YOUNG PRIESTS!

We have often heard it said that the young man is the hope of the Church. I would amend. It is the young priest who is the hope of the Church and also her fear. He is her hope because, literally and without metaphor, he holds her destiny in his anointed hands. He is her fear because he is, after all, a young man. It is literally true that the young priest holds the Church in his hands. One may say: "It is the hierarchy. They rule." But that is only partially true. The hierarchy rule now—they control the present. Among the young priests are the rulers of the Church's future. As to the present, who can change it? Those who rule the present of the Church—the hierarchy—have themselves, as young priests of the past, made themselves as the Church finds them now. The young priests of to-day, who are to be pastors, bishops, cardinals of the future, are to-day deciding the future of the Church, according as they are shaping themselves to rule her future.

What a thing it is to be a young priest! What a hope, what a fear, what an opportunity! A yearning exultation

should rise in the heart of every man who is anointed shepherd over the people of God! The flock of Christ is put in your power. It is yours, like the shepherd's, to kill or spare; but you are put to spare. It is yours to condemn or save; but you are anointed to save. As Christ puts Himself wonderfully and beautifully in your hands, giving you power to hold Him, care for Him, minister to Him, so He—with what moving trust in you—puts His mystical body, the Church, between your hands.

O Jesus! filled with terror at the greatness of this thought, I seek for words to express the piteous responsibility that rests on these young men, and I find none that can express it. They are only men—not angels. They are weak, and they love ease and pleasure by their nature. They are, because of the old Adam, open to be plagued by the world, the flesh, and the devil, who will not overcome, but will vex them and distract them. And souls, souls, souls for which Thou didst die in unspeakable, yearning agony, are in their hands!

See how Christ has put His people in your power, young priests, and have pity on them, pity on Christ, pity on yourself. To no man are other men so bound, by such ineluctable, awful, ultimate bonds, as to their priests. If they have sinned, it is to you alone and to no other, men or angels, that they are to tell the reluctant, shamefaced, pitiful tale. They are driven by the very fires of hell to seek your help. Only by your word their leprosy can be cleansed. You only are the physician of their souls. Be patient, for God's sake, and the sake of sinners. Become learned, be holy, be prudent, be a skilful healer of souls! Their cure is entrusted to you. Is it not a great thing to be able to heal souls and to save sinners? For this Christ, the all-pitiful, to whom every sin was a wound or a death, walked weary over the white roads of Israel, prayed all night on the mountains, bore (He the most sensitive, the most refined), that the unclean crowds should jostle Him, looked at their dripping wounds, touched them with His cool fingers, dealt intimately with publicans and sinners, who pressed all day long, about Him whose sacramental body we now keep in gold vessels and whom the angels adore in startled reverence. Reluctantly, and yielding to the will of His Father, Christ has left the earth, and He has entrusted all poor sin-

ners to your care. He has relinquished to you that most royal and Christ-like work of sitting in His mercy seat, to give the judgments that save. Fall at the feet of Jesus and Mary, young priests, and pray that you may ever bring a pure and enlightened heart into the confessional, that you may be as patient as Christ, as compassionate, as eager to heal and save, as tender and comprehending as He. Remember that Christ, with great confidence in you, has put men in your power, binding them to you with inevitable chains. It is not of their choice that they come to you. It is not at your own choice that you may hear or refuse them. In repelling, wounding, injuring, scandalizing them, you ruin yourself—worse, you ruin Christ, in them and in you.

Unquestionably it is hard to be patient. The confessional is a severe service, a continual trial. They answer badly; they fail to understand. The cramped attitude is fatiguing; listening wears the patience. It is so easy to fling out a cross, impatient word. But pause first and consider. This man or this woman is finding it much harder than you. To you, this is only a voice whispering in the darkness. But the voice is of a human creature. It comes from a heart which has sinned and now repents of the sin, else why should this man come to you? It is a bitter thing to have sinned, and to have to own to another our secret deeds is like gall and wormwood. This heart is filled with confusion; it is tender and lies exposed before you. What a dreadful thing to strike that quivering and defenceless heart an impatient blow, by harsh words and imprudent scoldings. The people call you " Father ". Deal with them as a most compassionate father.

We sometimes tell children that when their parents are dead, they will bitterly regret any pain they have caused them. That is true; but a greater pain should come to the heart of the priest who has hurt a soul in the confessional. Every confidence is put in him, by Christ, and by the sinner, and he has abused that most sacred confidence to wound, and perhaps to kill!

Consider, young priest, what a responsibility is given to you in the preaching of the word of God. The people are enforced to hear you. They cannot come and go as they will: the Church binds them by a most strict law to come every

Sunday to Mass, and she binds you by a deep obligation of fidelity and honor to preach God's word to them. Preaching is a great and anxious duty of the priest. It is God's word, not yours, nor any man's, that you are to speak to them. For this you are given years of sometimes tedious preparation, so that your preaching will be patterned on the truth of Christ, and so that you may give solid instruction. You are to preach, not to obtain a great name, nor to attract immense audiences, nor to be spoken of as an eloquent man, nor to make many adulators, admirers and friends. For none of these things were you made a priest, but to preach Christ crucified, to bring all things beneath the headship of Christ, to make plain the word of God to the people. For this you must study—not how to astound, flatter the ears, please the fancy, charm with graceful gestures; your study should be to find what the people need, and to give them what they need in a way they will best understand. Your preaching is not an end in itself, it is a means to an end, and the end is to form the mystical body of Christ. Therefore you should study as best you can, do your utmost to interest and please, but always keep in mind that the success or failure of your preaching is measured by the instruction and edification which it gives the people. You will preach well if you teach well, persuade well, move, and edify well. It is a grievous breach of trust and honor for a priest to neglect this preparation for preaching, to trust to the inspiration of the moment to carry him through.

How helpless the people are. You are imposed upon them. To you they must listen under pain of sin. For better or worse they have no escape. You have them in your power. Have you yourself never suffered from a long, prosy, formless discourse, getting nowhere, without direction, plan, or content—a weary waste of platitudinous words! It is a torture to be compelled to listen to such a sermon. Do you wish to make preaching odious? If not, prepare! It needs a day's thought sometimes to make a half hour's good preaching. You cannot plan a successful sermon on your way up the pulpit stairs. Think how you have fretted when some atrociously unprepared preacher has held you squirming in the pew while he made ready to prepare to begin his peroration. The people are patient and long suffering. They have no recourse from

your preaching, so they bear it without complaint. But you—have pity on their helplessness, and prepare!

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THE RESTORATION OF THE PATRIARCHATE OF RUSSIA.

Among the innumerable problems engendered by the Russian Revolution is one of considerable interest to the student of Historic Christianity. The National Church of Russia has long occupied a position unique in Christendom, presenting, even to the most superficial view, a perfect example of applied Erastianism. The Tsar was its Pope in very deed: in him it lived, and moved, and had its being. But now that the Tsardom has for ever ceased to exist, the position of the Russian Church has, *ipso facto*, undergone a radical change. It would, indeed, be truer to say that it has, at present, no position whatever. For the Photian barque has slipped her moorings, and is being tossed about by the winds and waves of the great political storm. How far she will succeed in weathering that storm, and where and when she will find eventual harborage, are matters which cannot, as yet, be determined. The present paper, however, is an attempt to suggest the broad lines along which the Russian Church may be expected to reorganize herself—if, that is, in doing so, she keeps within the well-defined bounds of correct ecclesiastical and legal procedure, and is wise enough to be guided by her own historical traditions.

It must be remembered that the present organization of the Russian Church dates from the time of Peter the Great. That monarch, being irritated by the refusal of the clergy to submit to his innovations, suppressed, in 1721, the dignity of the Patriarchate of Russia, and placed the government of the Church in the hands of the Holy Synod—a council nominated by himself and presided over by a Procurator General possessing an inherent right of veto. By this flagrant violation of every principle of Canon Law, Peter constituted himself the Spiritual Head of the National Church. To a deputation of ecclesiastics which waited upon him praying for the restoration of the Patriarchate, the resourceful Emperor calmly and significantly made answer: "Your Patriarch for the future is myself!"

This arrangement, despite its manifestly illegal and unjust character, was obediently accepted by the Russian Church. It might be maintained that such acceptance was, after all, but a practical application of the celebrated maxim of Photius: "The church must adapt herself to political changes, *and transform herself so as to conform to such changes.*" Be this as it may, the imposition and acceptance of the new-fangled Holy Synod constituted an overt violation of the Orthodox Canon Law [1] and cut the cords which bound the Russian Church to the other Churches of the East. The Holy Synod, then—although it involved the usurpation, by a layman, of the government of the Church—was tacitly accepted by the Russian Bishops. Indeed, two high dignitaries — Jeremias, Patriarch of Constantinople, and Athanasius, Patriarch of Alexandria—went so far as to approve it in set and formal terms. Jeremias, in particular, hailed the Holy Synod as "his Brother in Christ" and declared that it possessed "the same rights" as the "Four Most Holy and Apostolic Patriarchs." But it should be remembered that this Patriarchal approbation and Episcopal acceptance can in nowise be held to have legalized the Holy Synod; nor can the practice of two centuries be held to have done so. For the well-known axiom of the Justinian Code: "quod ab initio vitiosum est, non potest tractu temporis convalescere," [2] holds good in matters ecclesiastical. Wherefore the Russian Holy Synod—despite its recognition by the Patriarchs of Constantinople and Alexandria —has remained, down to our own times, an assembly constituted in direct defiance of Canon Law.

Furthermore and moreover, waiving for a moment the question of its vitiated origin, the Council created by Peter the Great

[1] The principles underlying Orthodox Canon Law are well expressed in Article ii of the Constitution of the Kingdom of Greece: "The Orthodox Greek Church, recognizing as her Head our Saviour Jesus Christ, remains, in doctrine, indissolubly united with the Great Church of Constantinople and, by the same token, with every other Church of Christ confessing the same doctrine: she guards inviolate, as do these Churches, the Holy Apostolic Canons, the Canons fixed as principles by the Œcumenical Councils and the Holy Traditions." The constitution of the Holy Synod runs counter, at every point, to the principles propounded by the Œcumenical Councils.

[2] *Lex Dig. de Regulis Juris,* L, 17.—The action of the two Patriarchs may adequately be explained by the fact that they were suffering all the horrors of Turkish domination, and that they were in dire need of money. They can hardly be regarded as free agents in the matter.

is but the formless shadow of a true Synod. For the normal operation of the constitutional system whereby the Eastern Churches are regulated, presupposes the existence of a Spiritual Head whom the Synod is called upon to assist in the government of the community. This Head (*who must be a Patriarch or Metropolitan*) must convoke, and preside over, the Synod which, apart from him, is incomplete and incompetent to promulgate any binding decision whatsoever.[3]

Again, the Sixth Canon of the Second Council of Nicea (*Canon 6 Nicæen. II*) established in set and formal terms that the Metropolitan who disobeys the ecclesiastical decisions formulated by the Nineteenth Canon of the Council of Antioch shall be punishable by canonical penalties, unless, indeed, he be able successfully to plead constraint, violence, or other valid cause for his disobedience. It follows, then, that the Russian Holy Synod needs must be presided over by a Spiritual Head chosen in accordance with Church Law, if it is not to remain an anomaly in the organization of the Eastern Church.

The permanent National Synods of Greece, Serbia, Montenegro, and Roumania, together with the ecclesiastical province of Bulgaria, are all developed after the model of the Patriarchal Synods of Constantinople, Alexandria, and Jerusalem, and their constitution conforms in all respects to that of the Great Church of the East. Each of these Councils possesses an elective President in the person of a Metropolitan and is free of all political interference. The sovereign of the country merely occupies the position of "Protector" of the National Church.

From this it will be seen that the Churches of the East enjoy a liberty of action fully safeguarded by adequate constitutional guarantees—a liberty which, up to the present, has been lacking to the Russian Church alone. But now that the Revolution has fully restored to that Church her independence, there exists no longer any let or hindrance to a complete renunciation, on her part, of the evil tradition of two centuries, with a view to the free choice of a Spiritual Head. This meas-

[3] This principle may be found clearly set forth in Can. 37 Apost.; Can. 6 Nicæen. II; Can. 2 Const. I; Can. 16-20 Antioch. Other references might also be given; but the above are sufficient for our purpose.

ure would seem to be the more urgent in face of the fact that it will be incumbent upon that Head to group around him the divergent religious elements of the country in view of a truly national reorganization both of Church and State.

And this reorganization of the Church is a matter of immediate importance for the all-sufficient reason that, owing to the removal of the Tsar, dissolution and disintegration are bound to set in. A movement or tendency in that direction would naturally gather considerable impetus from the fact that the Holy Synod, owing its existence to the caprice of a layman and imposed in direct defiance of Canon Law, is constitutionally incapable of governing the National Church.

The question of determining whether, under present conditions, the Synod of Petrograd actually possesses authority to proceed to the election of a Patriarch, and, if so, what steps it must take to accomplish that end, can only be resolved by a careful examination of the most ancient sources of Canon Law.

The National Synod of an independent or autocephalous Church possesses among its principal attributes the right of electing its own Spiritual Head. And this Spiritual Head may bear the title of Patriarch. On this point the Canonical texts are clear. The strict observance of the method of election, as prescribed by the Canons, would perhaps be difficult under the existing conditions in Russia; but the Synod might well have recourse to what is called "the proceedings open to correction"—in other words, it might proceed to a provisionary election, to be confirmed or annulled by a Synod convoked at a more convenient season.

There exists yet another means of resolving the question: the election of the Patriarch may be entrusted to a *Sobor* or General Council. It is interesting to recall that, not so long ago, the Holy Synod took a step in the direction of reform. During the upheaval of 1905—6 April of that year, to be exact—it passed a resolution praying the Tsar to reëstablish the Russian Patriarchate. But, owing to the influence of the then Procurator-General, the notorious Pobjedonoszeff, the proposal fell to the ground.

The moment has arrived for the Russian Church to regain her liberty and self-respect—and also, we may add, the respect

of Historic Christendom at large. Whether she will profit by the occasion remains to be seen: that she will solve the problem of her future in the simplest and surest way by a corporate return to Catholic Unity, would, perhaps, at this point, be Utopian to expect.

SAMUEL F. DARWIN FOX.

THE MEANING OF "NOVENSILES".

To the Editor, THE ECCLESIASTICAL REVIEW.

Allow me to make the following remarks anent the recent query and answer concerning the translation of the word *novensiles*, used in art. V of the decree *Quam singulari*. The reply justly, it seems to me, excludes from the use of this word any allusion to the age (9 years) of the First Communicants. Such a fixation of age were against the very purpose of the decree; nor do the etymology and the classical use of *novensiles*, respectively *novensides*, seem to allow such an interpretation. It may be added that the extensive work (3 thick folio volumes) *Caroli DuFrene . . . Glossarium ad Scriptores Mediae et Infimae Latinitatis* (1710), does not know of such use of this word on the part of any medieval writer. Hence the burden of proof lies with the querist's "good authority", to show that "this term was sometimes used by medieval philosophers in the sense of *novennes*". To all grammatical appearance the word is a compound of *nov(us)* and *in-silio*, respectively *in-sideo*. That we have *en* instead of *in* may be due to the archaic form *en(du)* (cf. the kindred Greek ἐν) of *in*. In authorities we read: "Cincius (an ancient Roman historian) numina peregrina *novitate ex ipsa appellata* pronunciat." The word is used both with and without, but always connoting, *dii*.

It thus appears that the word *novensiles* etymologically implies in general "such as are new at anything, beginners", but that in classical technical usage it designated either *the foreign gods newly admitted to domestic*—and thereby *new-worship*, or *the newly apotheosized*.

In view of this, could not the decree designate both classically and appropriately *First* Communicants as *novensiles*? I even make bold to assert that this word was chosen with happy

forethought, to designate, with a classical word Christianized, the specific effect upon the recipient of *First* Holy Communion, which for the *first* time unites us with God, or, to recall the daring expression of the mystics, " deifies " us.

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ATTENDING SCATTERED MISSIONS.

To the Editor, THE ECCLESIASTICAL REVIEW.

In the concluding paragraph of an interesting and instructive article, entitled "Attending Scattered Missions", in the February number, the author asks the reader " not to be horrified at the final suggestion concerning . . . the towns and country districts with a population all but completely non-Catholic." This final suggestion is *not* to erect a church there. He deems it inadvisable to erect a church for a mission where the total number of families falls notably before forty or fifty. The writer, who attends several such scattered missions, where the total number of families falls very notably below forty, confesses that he is horrified at the suggestion made.

The author of the article suggests that the priest should try in season and out of season to persuade such few scattered families to remove to parts where they and their children will have every opportunity for attending Mass, receiving religious instruction, etc. I admit that, if the proposed plan would work out, if the Catholics concerned would heed the suggestion at once, it would not be necessary to build a church for a scattered few. But I doubt very much whether those concerned would *all* heed the advice given. Some might do so when the opportunity offered itself, after years perhaps. But others would not listen to the suggestion at all; and so, despite constant effort, *some* Catholics will remain in isolated and forsaken places. And what is to be done for the spiritual welfare of such as these? What is to be done even for those who are willing to change their location when the opportunity presents itself, *until that opportunity comes?* Are they to be neglected entirely? Or are they to be told to attend Mass at the nearest church? If the latter, then, as experience shows,

they will in most cases not go to church at all; and in time lose the faith entirely.

Since, in such scattered missions, Catholics are either there to stay, or at least will be there for some time, there seems to be but one choice, and that is to celebrate Mass for them as frequently as possible; and, if the means can be got, to erect a small church for them. If they are attended in this manner, the priest can keep on trying, if he sees fit, to get them to remove to places where they will have better opportunities, spiritually. But as long as they remain, opportunities for Mass and the sacraments must be provided, if their faith is to be saved.

The objection Fr. Kelly offers against building a church in such scattered missions, that "it may be the cause of another family or two passing their days amid all those dangers to their eternal salvation," seems to me not well taken. Why should ten or twelve families be exposed to practically certain loss of Faith, in order to prevent the *possible weakening of Faith* of one or two families? Did not the Good Shepherd leave the ninety-and-nine in the desert to go after only one that was lost? And if not only one or two families are persuaded to settle near one of these mission churches, but a greater number, then it will perhaps in time be possible for the scattered mission to receive more frequent and more effective attention on the part of the priest.

It happens sometimes that small churches are erected in places where after a few years they are entirely useless. Materially, such undertakings are a loss; but spiritually, they can only be considered a gain.

Whether it would be the most prudent course, to depopulate, if it were possible, scattered missions, as far as Catholics are concerned, might be open to discussion. For if "the Kingdom of heaven is like to leaven, which a woman took and hid in three measures of meal, until the whole was leavened" (Matt. 13: 33), whence will such districts, where Catholics are practically unknown, be leavened?

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BARLAAM AND JOSAPHAT: TWO BUDDHIST "SAINTS".

Qu. How would you answer the charge that papal infallibility is compromised in the canonization of two Buddhist "saints", one of whom may possibly be Buddha himself, as saints of the Catholic Church? Dr. Andrew D. White in his *History of the Warfare of Science and Theology in Christendom* says (Vol. II, p. 382): "The general subject of canonization having been brought up at Rome (about 1590), Pope Sixtus V, by virtue of his infallibility and immunity against error in everything relating to faith and morals, sanctioned a revised list of saints, authorizing and directing it to be accepted by the Church; and among those on whom he thus forever infallibly set the seal of heaven was included '*The Holy Saint Josaphat of India,* whose wonderful acts St. John of Damascus has related.'" I have also heard the authority of the *Encyclopedia Brittanica* cited in this connexion.

Resp. Catholic historians and hagiologists are unanimously of opinion that the two alleged Indian saints, Barlaam and Josaphat (or Joasaph), are purely legendary. "Les saints n'ont jamais existé. Leur histoire est pure fiction," says Vacant's *Dictionnaire Catholique.* This was known to historians of the seventeenth and eighteenth centuries, as is pointed out by the *Civiltà Cattolica.*[1] The legend seems to have been composed originally in Greek and, for some unknown reason, ascribed to St. John Damascene (eighth century). It was probably translated into Syriac and thence into Arabic (an eleventh century Arabic MS. is said to exist), and later into Coptic and Armenian. In the twelfth century it appeared in Western Christendom in a Latin version. This had a very wide circulation and was the basis of innumerable renderings in prose and verse in almost every European language, including Icelandic, Irish, Bohemian, and Polish. The poetic version in German by Rudolph von Ems was immensely popular in the Middle Ages. The legend appeared in the *Speculum Historiale* of Vincent of Beauvais and the *Legenda Aurea* of Jacopo de Voragine in the thirteenth century.

This account of the spread of the legend in Western Europe explains why there is no mention of the saints in the earlier

[1] Ser. XII, vol. IV, pp. 431 ff.: "Che la leggenda dei santi Barlaam e Giosafatta non presentasse nulla di storico e fosse anzi un lavoro d'invenzione o romanzo fu risaputo fin dal secolo XVI e XVII."

martyrologies, for example, that of Usuard (ninth century); nor does it occur in the *Martyrologium Ecclesiae Romanae* of 1578. Their names were, however, inserted in the Martyrology of 1583, on the strength of the "Acts" ascribed to St. John Damascene, as is evident from the words quoted by Dr. White.

As to papal infallibility, it is nowise involved, much less compromised, in spite of Dr. White's maliciously worded reference to Pope Sixtus V. If this pope or any other had solemnly canonized Barlaam and Josaphat, the question would bear a different aspect. But every theologian knows and any tyro in theology could have informed Dr. White that the official approval of the Martyrology does not imply its freedom from error. The Doctor, as usual, furnishes an imposing array of authorities that, one must infer, he has consulted on the question. Did he consult Pope Benedict XIV *De Beatificatione et Canonizatione Sanctorum*? Apparently not. For, there he could have read: "*Monemus* aliud esse canonizationis judicium aliud appositionem nominis in Martyrologio Romano, atque adeo ab errore qui forte contigerit in Martyrologio Romano non recte inferri in judicio quoque canonizationis errorem contingere posse."[2] This is an explicit *warning*. Equally explicit is the statement (ibid.) that the Holy See never vouched for the inerrancy of the Roman Martyrology, as is proved by its frequent mandates ordering changes and corrections.

We cannot find in the *Brittanica* any evidence of the statement that it supports Dr. White's attack on papal infallibility. The eleventh edition has: "Their names were inserted by Petrus de Natalibus in his *Catalogus Sanctorum* (circa 1380) and Cardinal Baronius included them in the official *Martyrologium* authorized by Sixtus V (1585-1590) under the date of the 27th of November." The *Encyclopedia of Religion and Ethics*, which, surely, cannot be accused of either lack of scholarship or leaning toward the Catholic view, has: "In the Menology of the Greek Church Aug. 26 is the commemoration of St. Josaphat and in the sister Church of Rome, Nov. 27 is dedicated to the joint service of both saints."

In the *Revue des Questions Historiques* (Vol. XXVIII, 1880) is to be found an excellent article on the famous legend,

[2] *De Beat. et Can. Sanctorum*, Vol. IV, Lib. IV. pt. II, Cap. 17, n. 9.

in which the text of the Christian "Acts" and that of the Buddhist legend of Siddharta are placed side by side for the purpose of comparison. The curious fact is also brought out that Josaphat or Joasaaf is identical with Youasaf, which, apparently, is the Arabic name for the Buddha, founder of Buddhism.

OBLIGATION TO SILENCE REGARDING EPISCOPAL SELECTIONS.

Qu. It is understood that those from whom information is sought regarding the fitness of candidates for the episcopal dignity are bound to secrecy. It is clear also that those who violate this secret are punished by excommunication. What I should like to know is whether the punishment is *latae sententiae* or *ferendae sententiae.* A decree of the Consistorial Council which you print in the number for July, 1917, page 76, seems to leave the matter in doubt.

Resp. The answer of the Consistorial Congregation to which our correspondent refers is as follows: "Excommunicatione a quo nemo nisi ipse Romanus Pontifex, excluso etiam Eminentissimo Cardinali Majori Poenitentiario, absolvere potest; aliisque poenis ferendae sententiae, quae contra violatores secreti S. Officii a iure statutae sunt." The excommunication incurred by those who violate the secrets of the Holy Office is undoubtedly *latae sententiae*, as appears from a *Motu proprio* of Pius X, 3 December, 1903, which describes it as "excommunicatio major latae sententiae, ipso facto et absque alia declaratione incurrenda." That which is incurred in the case of violation of secrets in regard to episcopal elections would, therefore, seem to be *latae sententiae* also, although the other punishments are evidently *ferendae sententiae.* Perhaps we are interpreting the answer of the Consistorial Council too literally, laying too much stress on the exact wording and punctuation. But, unless an explanatory decree should be vouchsafed by the Congregation, we think it wiser to take the stricter interpretation. It is important to note that the new Code of Canon Law makes no mention of this excommunication.

CASE OF RESTITUTION.

Qu. A man wanted to buy the stock in a certain store. An inventory was taken, and the prospective buyer did the writing. When the inventory was nearly completed, he thought he had reasons to believe

that some articles were marked too high and would not bring the price marked if put up for sale. He therefore deliberately marked them down to what he thought was a fair price and at this price he bought them, less twenty-five per cent, as had been previously agreed on. The whole stock amounted to thirteen thousand dollars. The amount of his reduction would be about one hundred dollars at most. The man went to confession at a mission, stated his case, and was advised to give one hundred dollars to the church or to some charity. This he did immediately. After some time, however, he came to me and asked me what I thought of the whole case.

Resp. The first impression one gets of the case is that the man was evidently *in bona fide*. He agreed to pay for the stock a price less by twenty-five per cent than the marked price, and this price he paid for by far the greater portion of the stock. For a seemingly small portion of the stock he paid a reduced price, apparently judging that the articles would not bring in the market the price at which they were marked. If they were marked above the *pretium summum*, as he evidently thought they were, he was justified in what he did, though it would simplify matters, of course, if he notified the other party to the transaction. Assuming that the marked price was in excess of the *pretium summum*, there was no injustice, and therefore no obligation to restitution. If there was injustice done, that is, if the marked price was a fair price, there was an obligation of restitution in the sum of one hundred dollars.

It is pertinent to ask why the confessor did not oblige the penitent to pay the hundred dollars to the injured party, the owner of the stock or his heirs or assignees. There may, of course, have been reasons which do not appear in the narrative of the case here presented. But the principle should be emphasized that, unless there is a reason, the restitution should be made, not to the church or to charity, but to the party injured.

Returning to the assumption that there was no injustice done, that there was no obligation of restitution, that the confessor, consequently, erred in imposing the obligation, is there any obligation now resting on the confessor to restore the hundred dollars to the penitent, to recover the sum from the charity to which it was paid, or even to pay it out of his own resources? We think not. The case is sufficiently complicated to admit of a different solution. The penitent may have told, in fact

he probably did tell, his tale differently at the time of his confession, and produced in the mind of the confessor the impression that he had acted unjustly.

DISPENSATION FROM BANNS.

Qu. May I have your opinion on the following case? Mary, a non-Catholic, is received into the church on the evening preceding her marriage to John, a Catholic, and is married with a Nuptial Mass. Is a dispensation from the banns required in such a case?

Resp. A dispensation from the banns would be required in this case, and a sufficient reason for granting the dispensation would be the fact that, while Mary was still a non-Catholic, she could not be "called out", and that after she had become a Catholic there was no time to make the usual "proclamations".

THE USE OF OLEOMARGARINE ON DAYS OF ABSTINENCE.

Qu. A question as to the use of oleomargarine as a substitute for butter has arisen. In looking over the General Index, I see it is mentioned in Vol. II of the REVIEW. Would it be asking too much to request a statement of the discussion in Vol. II? As we live in a good dairy region, the question did not concern us till now, when butter is excessively dear. At least two of my neighboring priests are in the same doubt as myself; we would like to know what advice can be given to our people, and others, perhaps, would be grateful for a solution.

Resp. Oleomargarine, we are informed, is a mixture of oleo oil with neutral lard, and frequently with the addition of vegetable oil. Oleo oil is extracted from certain animal fats, especially beef suet. On this ingredient, oleo oil, turns the whole question of the use of oleomargarine on days of abstinence. In 1890, when the second volume of the REVIEW was published, the only animal condiments allowed were lard and extracts from lard, and, as oleomargarine was recognized as an extract from beef-fat, it was argued that it could not be used without dispensation. The new Code of Canon Law, however, (Canon 1250) allows condiments "ex adipe animali" (from animal fat), without distinguishing between beef-fat and lard. And, as this Canon is now in force, we have no hesitation in declaring that oleomargarine may be used on days of abstinence.

SPONSORS AT CONFIRMATION.

Qu. Please answer this question in the REVIEW. Is it likely that the new regulation regarding sponsors at Confirmation contained in Canon 794, n. 2, of the new Code of Canon Law will supersede the custom whereby one man acts as sponsor for all the boys and one woman for all the girls?

Resp. The second paragraph of Canon 794 lays down the rule that each *confirmandus* shall have *one* sponsor. The custom referred to in the query does not violate this rule. The first paragraph says: "Patrinus unum tantum confirmandum aut duos praesentet, nisi aliud justa de causa ministro videatur." This would seem to abolish the custom whereby one man acts as sponsor for all the boys and one woman for all the girls. Evidently, however, it gives the bishop who administers the Sacrament the power to allow the custom, if there be a good reason ("justa de causa"); and it will, no doubt, appear to many that the circumstance which justified the custom in the past will continue to justify it.

THE USE OF "JELL-O" ON DAYS OF ABSTINENCE.

Qu. What do you think of the use of Jell-O on days of abstinence? Is it allowed?

Resp. It is understood that "Jell-O" is not a fruit jelly: of the use of fruit jellies there is, of course, no question. The gelatine in "Jell-O" is, we are authoritatively informed, "derived from collagen, which is a compound forming the white fibres of connective tissues". It is, therefore, an extract from animal substance. As, however, extracts from all animal fats are expressly permitted by the new Code of Canon Law, we think that a secondary product, such as "Jell-O" is, is also allowed. A sauce or broth made directly or primarily from animal tissues is still forbidden. "Jell-O" may therefore be used on days of abstinence, and is, we think, used by many Catholics.

RELIGIOUS AND THE FEDERAL INCOME TAX.

Qu. Are religious who, although they receive compensation for their services, have no personal profit from any kind of income, obliged to pay an income tax under the new Federal Income Tax Law?

Resp. We have before us a copy of a letter written by the Commissioner of Internal Revenue to a Congressman who inquired regarding this matter in the interests of a religious community in his district. The letter says, in part: "The sixth subsection of Section II of the Act of September 8, 1916, provides that corporations organized and operated exclusively for religious, charitable, scientific, or educational purposes, no part of the net income of which inures to the benefit of any private stockholder or individual, are exempt from the provisions of the Acts cited (Act of Sept. 8, 1916 and Titles I and II of Act of Oct. 3, 1917). The ———— Fathers appear to be a religious community, the income of which consists of alms and gifts in return for services rendered. Such income is all included in the general fund which provides for all the necessities of the individual members. The individual has no personal profit from anything he may receive as alms or as acknowledgment of his services. In case there is any surplus, this surplus is included in the general fund of the corporation, which therewith assists other needy houses or communities connected with the corporation. It has no capital stock and derives no returns or profits from the general fund or any other sources. After careful consideration of the information, submitted by you in this respect, this office is of the opinion that the ———— Fathers are exempted from the provisions of the Acts cited above and need not, as a corporation, be required to file a return of annual net income. With reference to your request for information in regard to the individual members of the community, you are advised that, as at present advised, it is held that, if any of the individuals connected with the corporation has an income which is subject to the tax imposed by the Acts referred to above, such individual should file a return of annual net income in accordance with the regulations of this office."

The community is therefore clearly exempted. The individual members, however, judging by the advice given in the last sentence quoted above, would be bound to make a declaration. We understand that, further representations having been made to the Commissioner, the decision which he gave in the letter cited here may be revised.

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

New Testament Commentary.

I. Eaton, St. Luke. The London *Catholic Truth Society* is slowly meeting the need of popular, simple manuals of the English New Testament text commonly used by our Catholic laity—that is, of Challoner's revision of the Rheims translation of the Vulgate. We welcome *Saint Luke*, by Father Robert Eaton, of the Birmingham Oratory.[1] They that understand Latin have ample material for study in the *Cursus Scripturæ Sacræ* of Cornely, Hummelauer, Knabenbauer, etc.,[2] which lacks only a few volumes of completion. The layman, and many a busy priest, will find such commentaries as Father Eaton's to meet their needs.

The notes are crisp, to the point, illuminating, free from cumbrous erudition, orderly and attractive. Words upon which comment is made, stand out clear-cut in bold clarendon. The editor's interpretation is set down briefly, without a bewildering array of variant meanings and opinions. Exegetical differences and arguments are studiously avoided—in fact, too much so. For instance, why offhandedly exclude Matthew and Mark from the "many"[3] whom Luke refers to as having preceded him in gospel-narratives?

A serious defect, and one that is noticeable in other commentaries that are now on the market, is the neglect of Patristic interpretations. The Constitution of Leo XIII, *Officiorum ac Munerum*, expressly prohibits the publication of a vernacular translation of Holy Writ without "annotations drawn from the Holy Fathers of the Church and from learned Catholic writers".[4] The new *Codex Juris Canonici*, canon 1391, incorporates the law of Leo XIII; and prohibits the printing of such vernacular translations unless "cum adnotationibus præcipue excerptis ex sanctis Ecclesiæ Patribus atque ex doctis catho-

[1] *The Gospel according to Saint Luke, with introduction, text and notes.* By Robert Eaton. London: Catholic Truth Society, 1916.

[2] Published by Lethielleux, Paris.

[3] Luke 1:1.

[4] 25 January, 1897.

licisque scriptoribus". In the light of this legislation, it is exceedingly distressing to find no Patristic annotations in the footnotes of Father Eaton's *St. Luke*.

Had recourse been had to the Fathers of the Church, the editor would not have omitted the common Patristic reference of "our daily bread" [5] to the Eucharist. This meaning should never be overlooked in a Catholic commentary on the *Our Father*. It has the sanction of the decree of the *Congregation of the Council* on frequent Communion.[6]

When Father Eaton goes in for linguistic erudition—which he rarely does—the result is generally not happy. To see a play upon the Hebrew words *'ăbānîm*, "stones" and *bānîm*, "children", in the sentence, "God is able of these *stones* to raise up *children* to Abraham",[7] is to imply that the Baptist preached in Hebrew. Whereas, unless Father Eaton wishes his readers to swallow the phantastic theory of Naville,[8] he should give the traditional opinion that Aramaic was the language of the people of Palestine at the time of our Lord Papyrus finds have led to the conclusion that our Saviour also used Hellenistic, especially in His journey through Phenicia. The Baptist is likely to have spoken only the language of the Jewish people. Hence, if there was, in his invective, a play upon the words *stones* and *children*, we must seek it in the Aramaic *'ăbānîn* and *benîn*, and not in the Hebrew equivalents therefor.

II. Westminster Version. Our current English New Testament is substantially the third edition of Bishop Challoner's revision, A. D. 1752, of the Rheims English translation, A. D. 1582, of the Latin Vulgate. And the Vulgate is St. Jerome's revision, A. D. 384-385, of the second-century Old Latin version of the original New Testament. Hence, one who uses only a Catholic Bible in English, may at times be rather far removed from the literary flavor of the sacred writer. To come back

[5] Luke 11:3.

[6] 16 Dec., 1905; approved by Pius X, 17 Dec.; issued as an universal law of the Church, 20 Dec., 1905.

[7] Luke 3:8.

[8] Cf. "Old Testament Text", ECCLESIASTICAL REVIEW, February, 1918, pp. 212 ff.; and "Studies in Textual Criticism", ECCLESIASTICAL REVIEW, March, 1918, pp. 329 ff.

to the style and precise shade of meaning of the original New Testament, he will find the *Westminster Version* an invaluable aid. For this version is direct from the Hellenistic. Every priest and educated Catholic should procure the various fascicles of this monumental work. Our teachers, who are obliged to read the Bible in the public school, can no more make the complaint that the Catholic Bible is too obscure for school use. They will find the *Westminster Version* clear, crisp, and readable.

Thus far have been issued: *St. Mark*, by the Rev. J. Dean, Professor of Scripture, St. Joseph's College, Upholland; *I and II Thessalonians, I Corinthians*, and *Romans*, by the Rev. Cuthbert Lattey, S.J., Professor of Scripture, St. Beuno's College, North Wales; *II Corinthians*, by the Rev. Hugh Pope, O.P., Prior of Woodchester; *Galatians*, by the Rev. Alex. Keogh, S.J., Professor of Ecclesiastical History, St. Beuno's; *Ephesians and Colossians*, by the Rev. Joseph Rickaby, S.J.; *Philippians* and *Philemon*, by the Rev. A. Goodier, S.J.; and the *Apocalypse*, by the Rev. Francis E. Gigot, St. Joseph's Seminary, Dunwoodie, N. Y.[9]

We deprecate the absence of Patristic citations from some of these fascicles. The excellent translation of *Apocalypse* by Fr. Gigot has only one footnote about the Fathers in general; and not a single annotation that refers to a Father by name, or quotes his words.

III. Vosté, Thessalonians. There was great need of just such a commentary on Thessalonians, as has been written by Fr. Vosté, O.P.[10]

Fr. Knabenbauer, S.J.,[11] though not so diffuse as is his wont, fails to attract any one but a plodder. His irking page on page, laden with all too harrying linguistic and Patristic lore, is a veritable mine of erudition. If one digs, the precious metal is found. But to go to Fr. Knabenbauer in a hurry nettles and frets one. He has no pithy footnotes that typo-

[9] All published by Longmans, Green, and Co., New York.

[10] *Commentarius in Epistolas ad Thessalonicenses.* By James M. Vosté, O. P., Professor of New Testament Exegesis, in the Collegio Angelico, Rome. Paris: J. Gabalda, 1917.

[11] *Commentarius in S. Pauli Epistolas,* vol. 5, "Epistolæ ad Thessalonicenses, ad Timotheum, ad Titum et ad Philemonem", opus postumum. By Joseph Knabenbauer, S.J. Paris: Lethielleux, 1913.

graphically strike the eye. One's temper is ruffled, while one tries quickly to find the learned commentator's interpretation.

Fr. Lattey, S.J.,[12] gives an excellent translation of St. Paul's original; but his notes, according to the plan adopted for the *Westminster Version*, are exceedingly brief and few.

C. Toussaint, Professor of the Grand Seminaire at La Rochelle,[13] is rather free in his French translation, spins out his exegesis to great length, and in the end fails to give scientific treatment of the real difficulties that harass the interpreter of St. Paul.

A. Lemonnyer, O.P.,[14] has a French translation that is fairly close, notes that are rather popular; but is unduly affected in favor of the Protestant commentators.

These Protestant interpreters of Thessalonians we merely mention. They are all unsafe, unless one be so equipped with theological and Hellenistic science as readily to detect bias and error. Frame [15] is most critical, and serves one who desires to be *au courant* of what the critics have recently said. Findlay [16] has neither the erudition nor the subservience to critical views that characterizes Frame. Milligan [17] is very illuminating, so long as one bear it in mind that our Catholic ideas of revelation and inspiration are alien even to this conservative Protestant; to him St. Paul's knowledge of the historic Jesus is "conditioned by his *sense of union* with the Risen Christ, and interpreted in the light of his own *growing Christian experience*".[18] Moffatt [19] is fairly conservative, very

[12] *The Epistles to the Thessalonians,* "Westminster Version", vol. iii, part 1. New York: Longmans, Green, and Co., 1913.

[13] *Épitres de Saint Paul,* vol. i, "Lettres aux Thessaloniciens, aux Galates, aux Corinthiens". Paris: Beauchesne & Cie., 1910.

[14] *Épitres de Saint Paul, traduction et commentaire,* vol. i, "Lettres aux Thessaloniciens, aux Galates, aux Corinthiens, aux Romains". Paris: Bloud & Cie., 1908.

[15] *A Critical and Exegetical Commentary on the Epistles of Saint Paul to the Thessalonians.* By James Everett Frame, Professor of Biblical Theology, Union Theological Seminary, New York, in "International Critical Commentary". New York: Scribner's, 1912.

[16] *The Epistles to the Thessalonians,* in "Cambridge Bible for Schools and Colleges". By Rev. George G. Findlay, Professor of Biblical Languages in the Wesleyan College, Headingly. Cambridge: University Press, 1904.

[17] *St. Paul's Epistles to the Thessalonians.* The Greek text with introduction and notes. By George Milligan. London: Macmillan & Co., 1908.

[18] Op. cit., p. lxii. Italics ours.

[19] *Expositor's Greek Testament,* vol. iv. London: Hodder and Stoughton, 1910.

good in the comparative use of Hellenistic papyri finds, although wasteful of space given to parallel thoughts from profane literature. Such extraneous matter would be fitting to Denney's *Thessalonians*;[20] it looks like unscientific padding in the *Expositor's Greek Testament.*

Fr. Vosté is safer, saner, and more scientific than these Protestants. He has given us a commentary on *Thessalonians* that should be in every priest's library. The introduction is comprehensive, yet not too diffusive. It shows an acquaintance with the latest Catholic and Protestant literature on the subject.

The Greek text, printed on the left page, is that of Nestle—now quite generally received — except in England, where Westcott-Hort holds sway. Variant readings from the text of von Soden[21] and from Ms. sources, are found in the notes, when they affect the interpretation.

The Latin text, printed on the right page, is that of Father Michael Hetzenauer, O.M.C.[22] Footnotes indicate important variants of Wordsworth-White.[23] In the choice of Vulgate variants, the commentator wisely follows the authority of St Jerome, or the reading of the ancient version called *Abrosiaster,* or the lead of the learned Estius.[24]

The footnotes of Fr. Vosté are admirable in order, typography, and matter. Ample reference is made to the Fathers, Catholic and Protestant commentators. Textual interpretation, according to the reading of the original Hellenistic and the ancient versions, is not neglected.

An excursus on the *Parousia* gives a careful historical study of the interpretation of the teaching of Thessalonians in regard to the Second Coming of our Lord; and defends the recent

[20] *Expositor's Bible,* 1892.

[21] *Griechisches Neues Testament.* Text mit kurzem Apparat. Hermann Freiherr von Soden. Göttingen: Vandenhoeck & Ruprecht, 1913.

[22] *Biblia Sacra Vulgatæ Editionis* Sixti V Pont. Max. jussu recognita et Clementis VIII auctoritate edita, ex tribus editionibus Clementinis critice descripsit, dispositionibus logicis et notis exegeticis illustravit, appendice lectionum Hebraicarum et Græcarum auxit P. Michael Hetzenauer, O. M. C., Professor Exegesis in Universitate Pontificii Seminarii Romani. Regensburg: Pustet, 1914.

[23] *Novum Testamentum Latine,* secundum editionem Sancti Hieronymi ad codicum manuscriptorum fidem recensuerunt Ioannes Wordsworth et Henricus Iulianus White. Ed. minor, curante H. I. White. Oxford: Clarendon Press, 1911.

[24] Gulielmi Estii *in omnes D. Pauli Epistolas item in Catholicas Commentarii,* ed. 2, Holzammer, vol. ii. Mainz: Kirchheim, 1859, pp. 548 ff.

decision in this matter by the Biblical Commission.[25] Herein is made due reference to the discussion, carried on by Fr. Lattey [26] and the present writer, in the ECCLESIASTICAL REVIEW.[27] The defence of the traditional interpretation from Patristic authority is done very well by Fr. Vosté. He is not so good in facing the text and context; and in arguing from the Hellenistic construction to the meaning given by the Fathers.

IV. Parousia Studies. The treatment of the Parousia by Fr. Vosté brings to mind the excellent contributions on this subject by Cardinal Billot, S.J., Dr. Shanahan, and W. H. McClellan, S.J.

Cardinal Billot reminds one of the great Franzelin. He is eminently safe in theology, and never fails to follow the analogy of "the faith once and for all given to the saints".[28] His study of the Parousia, in the current numbers of *Études*, began with the Old Testament prophecies, and has reached the Gospels. What will be his attitude toward the teaching of St. Paul, is clear from the stand the eminent Cardinal has always taken in regard to the extent of inspiration [29]—a firm footing upon the very ground that the Biblical Commission presents for the safety of the Catholic Biblist.

Dr. Shanahan, of the Catholic University, has thus far set down his general principles [30] and applied them to the witness of Matthew.[31] He interprets the Kingdom of God as the Church in its various stages of existence.

This interpretation we have often emphasized in the pages of the REVIEW.[32] The Kingdom that the Christ spoke of, is a body corporate, whereof either He or His vicar is head. Rightly to understand the Saviour's words about the Kingdom, we must distinguish *the Kingdom inchoate*, the Church

[25] 18 June, 1915. Cf. *Acta Apostolicæ Sedis*, 20 July, 1915, pp. 357 ff.; and our article "The Biblical Commission and the Parousia", ECCLESIASTICAL REVIEW, October, 1915, pp. 472 ff.

[26] Cf. footnotes on 1 Thes. 4: 14-17.

[27] Dec., 1913, March, May, July, August, 1914.

[28] Jude 3.

[29] Cf. *De Inspiratione Sacræ Scripturæ Theologica Disquisitio.* By Louis Billot, S.J. Rome: Typographia Polyglotta, 1903, especially pp. 137 ff.

[30] *Catholic World*, January, 1918.

[31] Ibid., February and March, 1918.

[32] Cf. especially "The Eschatological Christ", ECCLESIASTICAL REVIEW, October, 1915, pp. 739 ff.

from the Baptism of Jesus to His death; *the Kingdom complete*, the Church fully established, from the Resurrection to the Ascension; *the Kingdom of the first Whitsunday*, when the Church received the fulness of the Holy Spirit, and was, as it were, charged with the dynamic of Christ; *the Kingdom in its doctrinal evolution*, the Apostolic Church from Whitsunday to the death of the last Apostle; *the Kingdom in its plenitude of power*, the Church with its full deposit of faith—completed before the death of the last Apostle and complete to-day; *the eschatological Kingdom*, the Church at the Second Coming of Jesus; *the suffering Kingdom*, made up of the souls in purgatory—the members of the Church suffering; *the Kingdom in glory*, the Church triumphant in heaven.

The scholarship of Dr. Shanahan shines out in his exegetical study of Matthew's use of the verb μέλλειν. It has been usual, noticeably in the eschatological school, to take this auxiliary verb in a near-future sense, and to conclude that its application by Jesus to the Parousia can only mean the impending establishment of the eschatological Kingdom by a cataclysmic end of the world in the near future. This near-future theory Dr. Shanahan definitely and definitively rejects. Ten times does Matthew use the verb μέλλειν as an auxiliary,[33] and each time in connexion with the fulfilment of prophecy. The study of text and context reveals a noteworthy fact. The meaning of μέλλειν, in these passages of Matthew, is not that something is "about to be"; but that something "is to be", because of a prophecy that *must* be fulfilled.

Mr. McClellan, S.J., was a member of the religious community of the Episcopal Church, named Companions of the Holy Saviour. Five of his fellows are now priests. Mr. McClellan, who entered the Church in 1908, will have the joy of ordination to the priesthood this Spring.

His contribution to Parousia studies is an article on *The Eschatology of the Synoptic Gospels*.[34] The four classic eschatological passages of the Synoptists [35] are masterfully ex-

[33] Matthew 2:13, 3:7, 11:14, 12:32, 16:27, 17:12, 17:22, 20:17, (in some Mss.) 20:22, 24:6.

[34] *American Catholic Quarterly Review*, April, 1916, vol. 41, pp. 230-261.

[35] 1°. Matthew 10:16-23; 2°. Matthew 16:24-28, Mark 8:34-39, Luke 9:23-27; 3°. Matthew 24, Mark 13, Luke 21:5-36; 4°. Matthew 26:63-64, Mark 14:61-62, Luke 22:66-70.

amined in detail of both text and context. Most space is given to the so-called eschatological Gospel, the third passage, upon which eschatologists base their blasphemous and insulting vagaries.

The transition from the prophecy of the fall of Jerusalem [36] to that of the tribulation which will precede the Parousia, is a crux for interpreters. This transition reads:

Matthew 24: 21-22. For there shall be *then* great tribulation, such as hath not been from the beginning of the world until now, neither shall be. And unless *those days* had been shortened, no flesh should be saved: but for the sake of the elect *those days* shall be shortened.

Mark 13: 19-20. For *in those days* shall be such tribulations, as were not from the beginning of the creation which God created until now, neither shall be. And unless the Lord had shortened the days, no flesh should be saved; but for the sake of the elect, which he hath chosen, he hath shortened the days.

This transition is well interpreted by Mr. McClellan as referring to the days shortly before the Parousia, and not to the fall of Jerusalem. True, the subject of the preceding prophetic words is the imminent destruction of the Holy City. Moreover, in the transition, "the conjunction 'for' and the adverbs 'then' and 'in those days', with their apparent reference to the preceding theme," do not at first sight appear to introduce a new theme. Yet a new theme is introduced by this transition; the subject now is the Parousia.

The conjunction γάρ, *for*, creates no great difficulty. It is rarely illative in New Testament Hellenistic. Blass [37] calls γάρ a consecutive *coördinating* particle. Robertson [38] says that γάρ was "originally just *transitional* or explanatory in sense". We here interpret γάρ as merely transitional and coördinating; it serves as a transition from the fall of Jerusalem to the Parousia.

[36] The second part of the discourse,—Matthew 24: 15-20, Mark 13: 14-18, and Luke 21: 20-24.

[37] *Grammar of New Testament Greek*, 2d Eng. ed. London: Macmillan, 1911, p. 274.

[38] *A Grammar of the Greek New Testament in the Light of Historical Research*. By A. T. Robertson, Professor of Interpretation of the New Testament in the Southern Baptist Theological Seminary, Louisville, Ky. New York: Doran, 1914, p. 1189.

The adverb *then*, τότε, of Matthew may point forward just as well as backward; it is determined by Mark's adverbial phrase *in those days*, αἱ ἡμέραι ἐκεῖναι. What days does Mark refer to? To the days that will be shortened for the sake of the elect. They are the very same as Matthew's *those days*, αἱ ἡμέραι ἐκεῖναι, which shall be shortened. The tribulation will *then* be greater than any that the human race will have previously experienced. Such tribulation was not the fall of Jerusalem. Our present war is a worse θλίψις, *bruising*, to humanity. Only the evils that will come upon man just before the Parousia can be the subject matter of this transition.

The Parousia itself is described in the fourth part of this eschatological discourse of Jesus.[39] Once again the transition fixes the time to which the Synoptists refer:

Matthew 24: 29-30. And immediately after the tribulation of *those days*, the sun shall be darkened. . . And *then* shall appear the sign of the Son of man in heaven.

Mark 13: 24-26. But *in those days, after that tribulation*, the sun shall be darkened. . . And *then* shall they see the Son of man coming in the clouds.

Here, as Mr. McClellan points out, *those days*, τῶν ἡμερῶν ἐκείνων (Mt.) or ἐν ἐκείναις ταῖς ἡμέραις (Mk.), *after that tribulation*, μετὰ τὴν θλῖψιν ἐκείνην, can only be the days of great woe that are foreshortened and immediately precede the Parousia. This consistent use of ἐκεῖνος, referring to a remote subject, and the failure to use its antithetical pronoun, οὗτος, in the Synoptic tradition of Jesus's eschatological prophecy of the end of the world and the Parousia, is a textual argument that should not be overlooked in sober and scientific interpretation.

V. Vaughan, The Divine Armory. While we are treating of recent New Testament commentary, mention may be made of the latest edition of *The Divine Armory of Holy Scripture*, compiled by Rev. Kenelm Vaughan.[40] Under headings of the virtues, the principle tracts of dogmatic and moral theology, the life of Christ, etc., the Scriptural texts are gathered which will stimulate the preacher to thought and aid him in develop-

[39] Matthew 24: 19-31, Mark 13: 24-27, Luke 21: 25-28.

[40] Second revised American edition. St. Louis: Herder, 1914.

ment of his sermon topic. The arrangement of the texts is orderly and attractive, the typographical work is good, the volume is handy in size.

VI. Some Protestant Commentaries. Two sets of commentaries on the Bible, to be distinguished from the Catholic *Westminster Version*, and to be recommended with the usual reservation that affects all Protestant Biblical works, are the *Westminster Commentaries* [41] and the *Westminster New Testament*.[42]

The *Westminster Commentaries* are meant to be less critical than is the *International Critical Commentary*—and for this relief, much thanks to the editor, Dr. Walter Lock, Ireland Professor of the Exegesis of Holy Scripture, Oxford. They are more scholarly than the *Cambridge Bible for Schools and Colleges*, and less expository than the *Expositor's Bible*. Thus far have appeared *Genesis*, by S. R. Driver, late Regius Professor of Hebrew, in Oxford; *Exodus*, by A. H. McNeile, Dean of Sidney Sussex College, Cambridge; *Isaiah*, by G. W. Wade, Senior Tutor of St. David's College, Lampeter; *Ezechiel*, by H. A. Redpath, sometime Grinfield Lecturer on the Septuagint, Oxford; *Amos*, by E. A. Edghill; *Acts*, by R. B. Rackham; *I Corinthians*, by H. L. Goudge, Canon of Ely; *James*, by R. J. Knowling, Professor of New Testament Exegesis, King's College, London.

The *Westminster New Testament*, under the general editorship of Dr. Alfred E. Garvie, Principal of New College, London, will be made up of ten volumes. Its notes are at times helpful, though they generally fight shy of real difficulties.

WALTER DRUM, S.J.

Woodstock College, Maryland.

[41] London: Methuen & Co.
[42] London: Andrew Melrose.

Criticisms and Notes.

CORRESPONDENCE OF JOHN HENRY NEWMAN WITH JOHN KEBLE AND OTHERS. 1839–1845. Edited at the Birmingham Oratory. Longmans, Green and Co., New York and London. 1917. Pp. 421.

To many no doubt this volume will come as a surprise. After the copious collection of Newman's correspondence edited by his sister-in-law Miss Anne Mozley; after the very fully documented biography by the late Wilfrid Ward, not to mention the several other well-known, though less extended, narratives of Newman's life, it might well seem that nothing of moment remains to be said, nothing of importance to be added to the long list of Cardinal Newman's published writings. Hence the finding of the present collection of hitherto unpublished correspondence will come to those who revere and love the name of Newman with all the joy of a fresh discovery—a new source of illumination being here revealed, a more direct access to the exhaustless spiritual and intellectual wealth of a great personality.

Every sincere man reveals himself of course in his letters; probably more so than he does in oral converse; for the written word is usually the deliberated, not the merely spontaneous, expression of the soul's interior. But of no great writer is this truism more true than of John Henry Newman. Newman gripped his friends to his heart not with bands of steel but with the living cords of Adam, and in holding them, as he did, close and fast, his heraldic motto found its intensest realization—*cor ad cor loquitur*. This was peculiarly the case with Newman's relations to that most lovable of characters, John Keble. With this gentle soul his own was knit in the most intimate mutual understanding and affection. And as the present collection consists largely of the letters that passed between the author of the *Apologia* and the poet of the *Christian Year*, readers to whom the reciprocal thoughts and sentiments of two such richly endowed and cultured personalities appeal, have a feast in store for them in this volume.

Beyond, however, the emotional interest of these letters, those particularly, though by no means exclusively, exchanged with Keble make us realize how deeply Newman felt the need of the support and counsel of other minds than his own. Here was an intellect that, starting with an inherited antipathy to Rome, had ploughed its way through the storms of theological controversies which swept through the earlier Christian centuries, notably through Arianism and Mono-

physitism, and had reached the conclusion that Rome stood for Catholic orthodoxy in the past and stands for the same in the present; while England stands where heresy stood in those earlier days and where Protestantism stands in the present. And yet the same independent mind that worked its way to this conclusion, we see in Newman's letters pleading almost pathetically for guidance amidst its own perplexities of reasoning and believing, and seeking for advice from men mentally and spiritually his inferiors. On the other hand, this very intellectual independence sprang more from a feeling of responsibility as to the influence of his thought upon the lives of others than from a consciousness of the uncertainty of his own judgments as to where the truth lay. It was borne in upon him that multitudes hung upon his religious decisions; that Providence had made him, with no choice of his own, an intellectual leader. And it was the sense of responsibility which this involves that urged him to seek so continually, as these letters demonstrate, the judgment of his friends.

Over and above the light which the letters throw upon the character of Newman, there is the information they afford regarding the growth of his religious convictions. It would seem indeed that after the most complete revelation of his mind which constitutes the *Apologia*, no further illumination in this respect were necessary or even possible. Still, in following the reflective analysis of the workings, the processes, the motive forces of his intellect as they are portrayed with matchless clarity in his intimate communings with friends, one seems to get closer to the personal side of *the development of religious doctrine*, the historical aspects of which he worked out in the essay bearing the title just underscored. In this way by the aid of his letters we are enabled to trace the wanderings and the gropings of Newman's mind toward "the kindly light", the light against which it was his one comfort that he had never sinned; and we watch the mysterious leading out of the dark into the twilight:

> O'er moor and fen, o'er crag and torrent till
> The night was gone.

Thus, while the various stages in the course of his religious development are set forth in the *Apologia*, they are more explicitly and fully revealed in these letters, a revelation that becomes all the more clear and complete by its being made in the multiplied forms and phases wherein it is presented to the various minds and characters of his correspondents.

What must haunt the mind of even the most cursory reader of these letters is the question, how it is that, while resistless logic (or was it after all "the illative sense", or perhaps just intuition?) drove New-

man out of the Via Media, upon which for thirty-eight years he had walked with absolute confidence, to the extreme right of Rome, those who knew that logic as well as himself, conscious as they were of his inmost thoughts no less than his feelings and tendencies, remained unto the end in the middle way and died outside the fold. Keble, the most loving and loved, Pusey, Hope, Rogers, Hurrel Froude, and the rest—all of them clung to their leader and guide right up to the portals of the Church. Then they turned their backs and left him to enter alone—no, not alone, for Manning, Faber, Allies, Ward, and countless others, the chief of whom, however, were more his associates than his followers, found their way into the temple. Those who remained outside loved not less him who left them to enter alone. That they went not in—was it that courage failed them, or was it "the garish day" without that dimmed the light from within? Who shall say? *Magnum mysterium fides.*

Mentioning Pusey's name reminds one of the incident related—is it by Father Richardson?—of how, when Pusey's attention had been called to a mistake which occurs in the *Eirenicon* regarding some Catholic aspect of Baptism, he replied: "Have patience and I will pay thee all". Seemingly, Newman's friend and associate in the Tractarian Movement was conscious of a larger debt than the one in question, and he meant to pay it all. But the night set in and he passed away with the burden unsolved.

It may be worth mentioning here that, when Newman's face was definitely set toward Rome, Pusey sought to reconcile "his own unswerving love of and deference for Newman with his absolute faith in the Presence of Christ with the English Church, by the supposition that Newman was, at any rate for a time, the subject of a special call or dispensation, having for its object the promotion of some great blessing or improvement in the Roman Church; and therefore that his secession was no more entitled to general imitation than was the mission of the Prophet Jonah to Nineveh. He could not bring himself to allow that Newman was doing wrong, though he held that it would have been wrong indeed in himself or any other member of the English Church to follow his example." So strangely was Pusey impressed with this idea that he came to think that Newman must share it and wrote to ask his advice concerning a lady who was "tempted to join the Church of Rome". Though Newman's letter in reply is somewhat lengthy for our limited space, nevertheless we quote it substantially, seeing especially that it illustrates how his mind had altered since his Anglican days when it pained him so deeply that his writings, notably Tract XC, had drawn many of his co-religionists from Canterbury to Rome.

JULY 22, 1845.

MY DEAR PUSEY:

As to the anxious matter which forms the second subject of your letter, perhaps I am a bad adviser for you — for one of my own tokens of firmness of conviction to myself has been the wish that others should do the same. Very unwilling indeed am I and distressed that they should act *because* I act, but if it is right for me, it is right for others. It is no special dispensation with me, certainly. One person is moved differently from another—some have been before me, others may be after me—in that sense every one is under a special dispensation—but in no other sense can I contemplate it as special. Were I in a system which I am not, and saw so clearly that it was salvation, and then found that another out of it were desirous to enter it, I should not ask if she had a warrant to enter, but whether there was anything *against* her entering, and I do not think I should consider any duty violated by her entering. At present, "Physician, heal thyself", is what sounds in my ears, and without going to longer questions, one is contented to give cautions against precipitancy, restlessness, etc., which indeed at no time can be out of place, but would be less prominent, did I see more than I can see just now.

Really I am just the worst person you could ask—for though nothing can be more axiomatic than that where persons have confidence in our Church they are safe, I have the greatest perplexity about the estate of those who have not that confidence, and think they may *wait* indeed on many accounts, but have no right to put aside what may be, what probably is a call.

You will see that I had better not answer your specific questions at all—and you may give easily as a reason that it would be inconsistent in a person in my case giving any advice. I wrote the like to a lady a day or two ago.

The letter you send is a most impressive and distressing one to me. I dare not keep back my feeling about it, in spite of what I have said, and knowing too how it will pain you. I should really fear to be acting against the Truth in keeping her from what seems so to be intended for her. She gives a hint about rationalism—this perhaps is my weak point—but it frightens me.

In illustration of Keble's attitude toward Newman as he passed away from his former moorings, the following portion of Keble's farewell letter will repay notice.

MY DEAREST NEWMAN:

You have been a kind and helpful friend to me in a way in which scarce any one else could have been, and you are so mixed up in my mind with old and dear and sacred thoughts, that I cannot well bear to part with you, most unworthy as I know myself to be; and yet I cannot go along with you. I must cling to the belief that we are not really parted—you have taught me so, and I scarce think you can unteach me—and, having relieved my mind with this little word, I will only say, God bless you and reward you a thousandfold for all your help in every way to me unworthy, and to so many others. May you have peace where you are gone, and help us in some way to get peace; but somehow I scarce think it will be in the way of controversy. And so, with somewhat of a feeling as if the Spring had been taken out of my year,

I am always your affectionate and grateful,

J. KEBLE.

The question has often been asked, What was the secret of Newman's wonderful influence over the students at Oxford? Some have sought for the answer in Newman's personal magnetism; others in his exceedingly powerful and penetrating intellect; others in his sympathy, and so on. Perhaps no one has anaylzed the personal

power of Newman more satisfyingly than Father William Lockhart. What seemed to Lockhart "as the character of Newman's whole teaching and influence was to make them use their reasoning powers, to seek after the last satisfactory reason one could reach of everything, and this led them to the last reason of all, and they formed a religious personal belief in God the Creator, our Lord and Master. This was the first thing that Newman did for these young men under his care. He rooted in their hearts and minds a personal conviction of the living God." Then, having illustrated this power as it manifested itself in Newman's reading of the Scriptures at St. Mary's, and contrasted his reading with that of others, Lockhart subjoins: "Newman had the power of so impressing the soul as to efface himself; you thought only of the majestic soul that saw God. It was God speaking to you as He speaks through creation; but in a deeper way by the articulate voice of man made to the image of God and raised to His likeness by grace, communicating to your intelligence and sense and imagination, by words which were the signs of ideas, a transcript of the work and private thoughts which were in God."

There is no end of good things which one would like to point out. A few words must be added in praise of the editorial features. These consist in the historical background and setting of the letters. Without them the correspondence itself would lack connectedness and in great part intelligibility; with them the subject possesses unity and completeness. Besides this, the editorial matrix itself contains many a fact and incident of quite unique interest. An example in point is Newman's time-table during his retirement at Littlemore. Here it is. May it help us to do likewise.

5–6½	Matins and Lauds.	3–3¾	Evening Prayers. Chapel.
6½–7	Breakfast.	3¾–4½	Recreation.
7–7½	Prime.	4½–6	Study, etc., with None.
7½–10	Study, etc., with Tierce.	6–6½	Supper.
10–11	Morning Prayers—Chapel.	6½–7½	Recreation.
11–2	Study, etc., with Sext.	7½–9½	Study, etc.
2–3	Recreation.	9½–10	Vespers.
		10–10¼	Compline.
		10¼–5	Sleep, etc.

No talking except between 2 and 7½.

SUMMARY.

Devotions	4½ hours.
Study	9
Meals	1
Recreation	2¾
Sleep	6¾
	24

Of hardly less interest is Newman's Lenten regime. We may not hope to imitate it! This is how Lent was kept at Littlemore in 1844. It was "lighter this year" (1845).

1. We have eaten no flesh meat (including suet) on Sundays or week days.
2. We have not broken fast till 12.
3. At 12 we have taken a slice of bread. The full meal at 5—but we had the choice (which perhaps we never used) of taking the full meal at 12, and the bread at 5.
4. There was no restriction on tea at any hour, early or late.
5. Nor (at the full meal) on butter, sugar, salt, fish, etc.; wine on Sundays.

It should be remembered that Newman was not a (genuine) Catholic when he thus kept Lent.

THE FOUR GOSPELS. With a Practical Critical Commentary for Priests and Students. By the Rev. Charles J. Callan, O.P., Lector of Sacred Theology and Professor of Sacred Scripture in the Catholic Foreign Missionary Seminary, Ossining, N. Y. Joseph F. Wagner, Inc., New York. 1918. Pp. xii—557.

The apparatus which higher criticism has recently placed at the disposal of the student of Sacred Scripture, to explain the historical, literary, and theological significance of the Divine message, has very greatly facilitated the understanding and hence the practical usefulness of the Bible as a text-book of religious training. But it has also begotten a tendency to lay overmuch stress on the mere accidentals in favor of the genuineness, integrity, literary perfection, and human credibility of the Inspired Word. The student of theology, the priest who reads the Scriptures, whether for the purpose of pointing his apostolic message with the thought and expression of revealed truth, or, as he reads his Breviary, for his own spiritual comfort and personal sanctification, finds himself often embarrassed by the variety of ingenious comments. These appeal not only to philological science, history, and archeology, but also to the artificial interpretations suggested by the rationalistic and mythical schools of exegesis.

Under these circumstances we welcome an exposition which stands midway between the annotated text, with pertinent footnotes, and erudite and lengthy disquisitions. These latter studies are serviceable to the scholar and critic whom they invite into excursions through learned bypaths, of little or no practical help to the simple inquirer after the true meaning of the inspired writer. For in uttering his divine truth, the latter had to adopt limited forms of human speech that lose their original force through the usages of subse-

quent times and surroundings. The importance of clarity in restating the original thought of the writer is of particular importance when we come to study the Gospels, since in them we have the sum and fulfilment of the entire inspired history that precedes.

Father Callan writes for ecclesiastical students and priests chiefly, though of course his commentary has a much wider bearing for good. He writes as a teacher, taking into account the particular limitations of his pupils who cannot get a complete survey of the importance, meaning, and uses of the Gospel from the notes of a lecture course, and who are not capable of selecting for themselves such aids to study as a complete bibliography might furnish to the advanced student or the professor. Accordingly the author has so chosen and arranged his material as to give us not merely an interpretation of the text, as is done in less comprehensive manuals dealing with the Gospels, but also the essential background and atmosphere for the correct appreciation of that interpretation.

Thus the introduction to each of the Four Gospels furnishes a general but at the same time a critical glance at the life of the Evangelist, the time and place of his writing, the special purpose and motive that actuated the written presentation of the figure and teaching of Christ, and the language in which it was originally written. In this way account is taken of the peculiar idioms, figures of speech, human appeals, and personal or local characteristics that distinguish one Gospel from another.

Similarly, we are made familiar with the reasons that stand for the authenticity and integrity of the narrative. It would lead us too far into detail to examine the distinct values of the exegesis adopted by Father Callan, and we must here content ourselves with merely mentioning the terse and satisfactory way in which each phrase or word is commented upon. Facts are collated, authorities referred to, and dates, places, persons, and circumstances that throw light on the meaning, are everywhere introduced in a simple, matter-of-fact way, so as to leave the impression that the author spared no pains to inform himself for the sake of removing doubts and ambiguities in the mind of the reader.

The typographical arrangement of the book, its general form and make-up, admirably serve the purpose of a manual for students in the seminary. With the copious topical index and its logical orderly arrangement, the volume will prove a welcome addition to the clerical library.

GREAT WIVES AND MOTHERS. By the Rev. Hugh Francis Blunt. The Devin-Adair Company. New York. 1918. Pp. 424.

Now and again one comes across a book which, after its reading, one spontaneously styles a human book. Not human in the sense that it condones or makes light of the weakness and foibles of human nature, but because it touches harmoniously the chords of the soul; awakens into orderly play the constituent elements of our better selves. Intellect, will, imagination, sane feeling—each finds in our book its just and proper stimulus and nutriment; each is duly nourished, strengthened, and relatively satisfied. Books of this sort are not too numerous, and when we find them we cherish them, hold them close, consult them often, and speak of them to our friends.

Now of these truly human books, some are meant for men, others for women. The distinction does not affect their human essence and appeal. It means simply that in one case the subject, the thought, the imagery, the experience, perhaps even the style, touch more intimately the man in the human; in the other case, the woman in the human. If human, the man's book will be appreciated, though with less intensity, by the woman; and the woman's book correspondingly by the man.

As an example of a human book which belongs first to the man, and secondly to woman, we might instance "Aguecheek," or, as it has been renamed in its recent reprint, *My Unknown Chum.* Even the least emotional reader of that modern classic can hardly help pronouncing it a human book, but determinatively a man's book. Its substance, its essence, is universally human; its accidents, its allure, are masculine.

Look we for a book that is essentially human and yet is characteristically a women's book, we have it in the volume before us—*Great Wives and Mothers.* It is human; it sounds the fundamental chords of our common nature. It is a woman's book; what is best, highest, truest, noblest, gentlest in the character of woman, pervades its pages. For in them we behold a galaxy of ideal women, women who were all the more real because they came closest to the ideal, types of women such as the powers inherent in Christianity alone can engender. The martyr mothers and the matrons of the early Church shine out in the heroism of fortitude unto death. Queen Saints and Royal Ladies of a later age who in the pomp and circumstance of regal courts were models of detachment; Elizabeth of Hungary, the martyr of charity and lowliness; Monica and Rita, the saintliest of mothers; Margaret Roper and Margaret Clitherow, heroines of the faith in the days when Henry and Elizabeth turned Merrie England into a land of bitterness; Anne Maria Taigi, Elizabeth

Seton, Jerusha Barber, Mary O'Connell, Margaret Haughery, Lady Georgiana Fullerton, Pauline Craven—these are names of ideal wives and mothers of a generation nearer to and in part inclusive of our own.

All these are women indeed of hallowed name, some of them hallowed by the Church as her canonized children, and others of them hallowed by the memory and the abiding beneficence of their virtues and example. All of them are models of women who led lives of self-sacrifice, charity, and devotedness to the loftiest ideals of true womanhood. Their portraits stand forth in the pages of this volume, drawn not to a scale of unattainable heroism, nor painted in the celestial colors which the copyist on earth may not hope to imitate. While they are ideal women they were none the less practical. They were women who made their homes happy for their husbands and for their children, centres of love and joy and the blessings of a good education.

Father Blunt has written worthily of these types of noble womanhood. He has hoped that his work may prove useful to the clergy in preparing addresses to sodalities and other associations of women. Beyond this he would make the lives of these great wives and mothers more widely known. For, as he aptly says, the greatest glory of the Church is her noble womanhood. And to-day especially when the world is in so many different ways seeking to turn our women from the pursuit of the Christian ideal in wifehood and motherhood, there is need surely of recalling the inspiring stories of these women who sought first of all the Kingdom of God.

LE BIENHEUREUX JEAN DUNS SCOT. Sa Vie, Sa Doctrine, Ses Disciples. Par le R. P. Alexandre Bertoni, des Frères Mineurs. Levanto, Tipografia Dell'Immacolata. Pp. 614.

The American reader will be at once prepossessed in favor of this biography of Duns Scotus; primarily, indeed, because of the book itself. It is one of a thousand French books to have the table of contents in front and a complete alphabetical index in the rear. An arrangement of this kind is, perhaps, a relatively small affair. Nevertheless, it is enough to enlist the reader's sympathy in favor of an author who has had sufficient consideration to save him precious time and labor. Having been thus favorably disposed by the material aspects of the volume, one is prepared to look further into its contents, method, spirit, style.

As the title suggests, we are here introduced to the life and teaching of Scotus and to his disciples. Regarding the life of Scotus,

relatively little is known. Even his nationality, as well as the place and the date of his birth and death are unknown. Seven cities claim the honor of being the birthplace of Homer. Three nations claim the natality of Scotus—England, Scotland, and Ireland. After sifting all the pros and cons, Père Bertoni inclines to the side of Erin. And just as Ireland gave the world an earlier Scotus (Eruigena), so to the same prolific mother of saints and scholars we owe the later Scotus, John of Downs.

After discussing his origin, the author proceeds to tell of the schools wherein Scotus taught. They are well known to have been Oxford, Paris, and Cologne. Scotus died suddenly, from some cause unknown to posterity, in November 1308, probably at Cologne, apparently at the early age of thirty-four, though some authorities make him slightly older.

Father Bertoni analyzes at some length the criticisms—which have become more or less habitual—of Scotus as to his method and style. The Subtle Doctor is said to have been bewilderingly intricate, hopelessly entangled in his method of presenting his teachings; or rather of criticizing his opponents; since he is said to have been more concerned with refutation than with construction; he loses himself in a wilderness of divisions and subdivisions; his language is barbarous and unintelligible; and so on. Father Bertoni takes up these objections *seriatim,* and, while admitting a *fundamentum in re,* he declares them to be greatly exaggerated and to be on the whole the result of prejudice and still more of ignorance. The best answer to them he maintains is to be found in the writings of Scotus himself, works which those who deride the *Doctor Subtilis* have never looked into, or have perused but superficially. After disposing of the objections against his author, Father Bertoni gives a succinct summary of the philosophy and the theology of Scotus. This of course is on the whole the more interesting and valuable portion of the volume, for here we find a bird's-eye view of Scotistic teaching in each department of theology. After this we are given a brief outline of the writings of Scotus. The volume closes with some account of his principal followers, century by century from 1300 to 1900.

Such are the general lines of the work. We need hardly add that they are worked out with keen insight and close sympathy, and with an interest and a clarity of exposition which, whether or not one regard the master himself as difficult to understand and to follow, leave no shadow of obscurity on the biographer's interpretation. Students of theology and philosophy who want to get nearer to the mind of Scotus will find no better guide than the present volume by one of his distinguished disciples.

THE LIFE AND LETTERS OF SISTER ST. FRANCIS XAVIER (Irma le Fer de la Motte), of the Sisters of Providence of Saint Mary-of-the-Woods. By one of her Sisters, Mme. Clementine De La Corbiniere. Translated from the French by the Sisters of Providence. B. Herder Book Co., St. Louis. Pp. 444.

The original French Life of this saintly religious was first published in 1879. Within three years it passed through ten editions in the French, four in the German, and one in the Spanish version. The English translation, which appeared in 1882, but has been long out of print, now reappears in a revised and enlarged edition, and it is to be hoped it will receive the warm welcome it so richly deserves.

The secret of the success of this biography is not far to seek. It lies chiefly in the remarkable personality of its subject and in the singular charm of her letters, which constitute the major part of the narrative.

Sister St. Francis was not the founder of a religious community. She was simply one of a devout band of religious women who helped to plant the faith in pioneer Indiana and to establish the traditions of a great educational institution, St. Mary-of-the-Woods, which has during the past century shaped the lives of so many American women.

Irma le Fer de la Motte, though a child of benediction, was in her early years by no means a perfect little maiden. Capricious and wayward, her passionate sallies sometimes entailed not simply sorrow to her parents and nurse, but physical pain upon herself; for the gentler chastisements of a mother's hand had occasionally to be supplemented by the stronger arm of her father. Even in her young girlhood she is credited with an innate horror of order. She is said to have composed and sustained a thesis on the inconveniencies of a regular life. The requirements of eating, retiring, and rising at fixed hours, were burdensome to her. She wanted to follow her fancies and ideas unrestrictedly. On the other hand, the symptoms of capriciousness which, for the rest, have been recognized as characteristic even of young misses of our own day and generation, were in her case not *radical* faults of temperament or character. Rather were they the surface manifestations of a vivacious nature which required but prudent restraint and direction to become the source of splendid deeds of self-sacrifice and devotedness to the loftiest ideals. This needed guidance came as the truths of religion sank into her soul and, mastering her wayward tendencies, centered them in God. The desire to devote herself as a lay apostle in the foreign missions was replaced by a very marked vo-

cation to the religious life, the entrance upon which with the Sisters of Providence was quickly followed by her being sent to St. Mary-of-the-Woods, where she arrived in 1841. Here she labored in the arduous duties of instructing the rude children of the pioneer settlements, until her death in 1856. Her life, therefore, was externally uneventful. Internally, however, that is, in the sphere of duties comprised within the life of the school room and the cloister, and interiorly in the life of the soul, her relatively brief span of years was filled with deeds the value of which can be measured only by their influence on the education of minds and hearts, and by God's standards of eternity.

The key to her educational activities and to her interior life is furnished by her letters, chiefly those addressed to her parents and brethren in France. These reveal a soul afire with divine love and zeal for souls. At the same time, or rather for this very reason, they breathe a spirit of spontaneous abiding joy, a *naïveté,* a geniality, vivacity, a nameless charm which make them a source both of delight and of edification. They are full of the happy simplicity and good humor of the saints, which overflow from a pure heart and the perfect abandon of the children of God. They are all alight with faith and aflame with love. In matter and tone and spirit they are divinely human and humanly divine, for such was the spirit of the writer, who with self-forgetting candor reflects herself in them as in a perfect mirror.

Incidentally the letters of Sister St. Francis give one an occasional side-light on certain circumstances of pioneer life in Indiana, conditions which, while trying enough on the flesh, served in her case rather to evoke the joy and strength of the spirit. Thus for instance she writes to her father after she had been some six months at St. Mary's: "We are waiting remedies from St. Servan which would have been very useful during Mother's illness; good medicines and good doctors are scarce here. They give the name 'Doctor' to a certain American who orders red-pepper powders for all diseases of the throat. I do not believe myself obliged to consider him a doctor."

Here are some comments on national conditions around St. Mary's which show that some things haven't changed very much during the past four-score years. "In Indiana nature follows the same course as in France, but some days are *bizarre.* Thus in mid-February when all the trees are leafless, there comes a day so warm that the frogs begin to croak, and the birds to sing; the fleas and mosquitoes sally forth, and there are electric storms and the atmosphere is so heavy one can scarcely breathe. Then the cold returns. This winter God has had pity on me; with the exception of a few days,

we have had the same temperature as in France. For thirteen years they have not had so mild a winter. Is not this again a great goodness of God toward His feeble creature? My health is very much better; except as to rising, I can follow the rule exactly. Sleepiness is a family malady. I stay in bed until six o'clock without losing any time, except in warring with Monsieur Mosquito and Madame Flea. You and Papa would make beautiful dialogues on the subject. I hope to write you a treatise on the relative merits and demerits of mosquitoes and fleas, and I shall dedicate it to Cecile, hoping to reconcile her with this hungry tribe."

Apropos of the present H. C. L., the following item resurrected from the 'forties may be consoling. "Our forest is very beautiful now; it is almost equal to Fénelon's happy island. We have sugar-trees from which, if incisions are made in the trunk, a delicious liquid flows out. The hens lay their eggs in our beds, and sometimes even in our caps. Every morning I find one on my coverlet. Cows and sheep graze at will without any other housing than the forest, where green, yellow, and red birds sing. Wood is commoner than dust, and the soil is so good that a man with a single horse can cultivate it. Pork is two cents a pound; beef *idem;* butter eight cents; eggs are five cents a dozen; but workmen charge so much that, with all this cheap living, we are still very poor. We have thirteen very nice pupils; they are beginning to like the Catholic religion, and several, I hope, will be baptized soon.

"How pleased you would be here during the winter, dear father, you who so love good fires! You would not have to say, 'Children, be sparing of wood.' Wood or lumber here takes the place of stone and mortar for buildings. The walls of our dwelling are only half an inch thick; the roof is also of wood. You can understand how very light these houses are. When our Sisters first established themselves here, and found that the Breton peasants who came with them had built their houses too near Saint Mary-of-the-Woods, they had only to say, 'Good people, move your house away'; and ten days later the peasants were living several hundred feet farther off. There are things here which go beyond all French ideas. Nothing seems a hindrance; every man suffices for himself and knows a little of all trades."

One more reminiscence, just to show that fiendishness is not restricted to one land or nation. By the summer of 1841, through the efforts of the Sisters, and often by the work of their own hands, a part of the forest had been cleared and put under cultivation; the harvest had equaled their hopes and labors, and the abundant crops, carefully stored away in granary and barn, gave the Sisters promise of a peaceful winter. While they were thanking God

for this favor, some persons in the neighborhood, who, out of hatred for Catholicity, had been displeased to have the Sisters establish a house near them, tried to drive them away by setting fire to the building which contained all the harvest. The barn was a frame structure, and in an instant it and its contents were a prey to the flames. "Notwithstanding Mother Theodore's aversion for debts, she had been obliged to contract some in order to build the house; after the fire, however, not only was she unable to borrow more money, but her creditors hastened to claim what was due them. As the Community was altogether unwilling that the young girls confided to their care should suffer the privations which they themselves endured, the Sisters passed several days in want even of bread, in order that the food of the pupils might not be lessened."

Enough has thus far been said concerning this charming biography to draw, it may be hoped, our readers to its perusal, and then to their putting the book in the first place in the hands of religious, whom it will encourage under the trials of their vocation, and, next to them, in the hands of women of the world, to some of whom it may bring the knowledge that life in the cloister is far from gloomy, indeed that it is in many respects alight with more real joy than is to be found in the garish salon or the glittering ball-room; and that even "sorrow's self can like to joy appear" if only the soul is rightly attuned to worthy ideals.

MERE MARIE DE JESUS. Foundress of the Little Sisters of the Assumption, Nursing Sisters of the Poor in their own Homes. Adapted from the French. Preface by Cardinal Bourne. With portraits and other illustrations. Longmans, Green & Co., London and New York. 1917. Pp. xi—184.

When in 1897 Père Pernet, founder together with Mère Marie de Jésus of the Little Sisters of the Assumption, applied to Leo XIII for approbation of the Congregation, the Holy Father asked: "How many members are there?" "Four hundred," was the reply. "And when was this religious family established?" "About thirty years ago, Holy Father." "Ah, well," said the Pope with a smile, "it is about time it was baptized; it has been long enough in existence." Doubtless the membership has increased greatly during the past two decades, since in the meantime the Little Sisters have crossed the seas and located both in New York and in Buenos Ayres.

The number, four hundred, does not seem to express a very wonderful growth within the space of thirty years. Still, when one considers how the institute was established and developed, what is its object, and by what means its aims are realized, the wonder—at least to our purely natural ferreting out of causes and effects—is

that there is or could be such an organization at all. For, as regards the foundress, she was a woman gifted by nature with no remarkable personal qualities. Small of stature, of delicate health and slightly deformed by curvature of the spine, it was not on nature's endowments that were laid the foundations of an institution the object of which was and is the arduous work of nursing the sick poor in their homes. The little Sisters were organized to assist the poor, console them in their sufferings, aid them in their physical pains and needs, comfort them in their trials, reconcile them in their domestic dissensions, instruct and strengthen them spiritually; in a word, to be all things to the poor—neither to take nor expect any return for services rendered, not even in the form of food; to give all, to give themselves: *mutuum dantes nil inde sperantes.* The secret of the success of such an organization can be found only within the realm of the supernatural—in the power of the Almighty, and in the supernatural virtues of its saintly foundress; in her utter detachment from self and all earthly reward, and in her heroic faith and absolute trust in God's providence.

The life story of the holy religious is told in the present volume, largely by the aid of her own memoranda. The biography is therefore as much a spiritual as it is an historical document, one that should help to deepen the interior life not only of religious within the cloister, but of all those who are drawn to do their part in alleviating the miseries of the submerged and the downtrodden.

The significance of the ministry to which the Little Sisters sacrifice their lives is farther reaching than appears at first sight, for it extends not simply to the corporal alleviation and the sanctification of the sick, but also, as Cardinal Bourne observes, to the reëstablishing of the Christian idea of family life which at the present day is so frequently unknown or forgotten. Could companies of these Little Sisters, he says, be multiplied in all the large centres of population, it would not be long before home life would be transformed and supernaturalized even among the most careless.

The problems confronting the slum settlements could in a large measure be solved by the spirit which actuates the Little Sisters of the Assumption, the spirit which sprang from the heart of Mère Marie de Jésus.

THE CASUIST. A Collection of Cases in Moral and Pastoral Theology. Vols. I—IV. With Corrections made necessary by the new Code of Canon Law, compiled by the Very Rev. Stanislaus Woywod, O. F. M. Joseph F. Wagner, New York. 1918. Pp. 343, 320, 349 and 335.

We had occasion in the March issue to recommend to our readers

the fifth volume of the present series of *Casus*. In the meantime the four preceding volumes have come to hand; and since these are something more than a mere reïmpression of their original form, the REVIEW gladly calls attention here to the republication with the special additions of importance and value. The *Cases* themselves have not been altered, neither have the solutions *in loco*. The recent issuance, however, of the Code of Canon Law has necessitated a goodly number of modifications. These have been prefixed, together with the necessary references, to the body of the Cases. The modifications and alterations brought about by the new legislation are numerous and important enough to more than justify the present enlarged impression; and since the fifth volume, previously noticed, had been already tallied with the new Code, we can rely upon the Editor's assurance that "the entire work is now strictly correct and up to date". It will therefore conveniently serve its purpose until "a new edition offers opportunity to rewrite the Cases concerned".

AMERICAN CIVIL CHURCH LAW. By Carl Zollmann, LL.B., Member of the Bars of Illinois and Wisconsin. New York: Columbia University; Longmans, Green and Co. (London: P. S. King and Son). 1917. Pp. 473.

"While the state, by its legislative, judicial and executive powers, creates, guards, and enforces the civil contract and property rights of all the various denominations, these in turn, by their charitable, religious, and moral influences, save, protect, and preserve the state from an overgrowth of pauperism, delinquency, and crime." Such is the relation of Church and State, otherwise separated, in the United States. A work that gives us a fair and connected statement of the legal aspects of this relation as developed, defined, and illustrated by the federal and state constitutions, by pertinent statutes and court decisions, is of unquestioned value to the canonist, the lawyer, and the officers on whom religious organization and the administration of church property devolve. The present volume proposes to serve this purpose. It deals with American Law and American Church conditions. Questions that relate to charitable trusts as such are not discussed, except incidentally and in strict connexion with church institutions as regarded by the civil law. The treatment of this phase of benevolence has been wisely reserved for a separate volume.

The method observed by the author is both logical and practical. He defines first of all the idea and exercise of religious liberty in a commonwealth in which the state recognizes no dominant religious creed as its guiding principle in morals. The matter of worship

comes under the control of the state only in so far as it affects the external, public order established by the constitution and the law. The institutions which direct this worship are in the eyes of the state merely civil corporations. They imply the existence of trusts. These by reason of the different interpretations of rights and privileges may create the necessity for appeals of adjudication under varying conditions. These conditions in their chief forms are discussed by our author with great lucidity. The questions of tax-exemption, contracts, the civil status of clergymen, and of lay officers, in the churches; the rights of pew holders and owners of lots in church cemeteries, etc. form the subject of the remaining chapters. At the end of each chapter the author sums up the contents of his exposition and argument. There is also a topical index for general reference.

Whilst instances of court decisions are quoted to exemplify the practical application of the law in relation to the churches, the author throughout observes an objective attitude. The definitions of rights, privileges and liberties are exact, and as such they form a valuable help to the moralist. At the same time the mode of presentation is free from puzzling technicalities. The book is a decidedly important accession to canonical science, and of undoubted worth as a code of reference in all matters of legal interest to the members and officials of church organizations.

THE IMPROVEMENT OF THE GREGORIAN CALENDAR. By Alexander Philip, LL.B., F.R.S. (Edin.) E. P. Dutton & Co., New York; George Routledge & Sons, London. 1918. Pp. 30.

Numerous proposals have been made of recent years for the improvement of the Calendar. They all involve an alteration in the date of the vernal equinox, which would of course largely interfere with existing practical issues in the commercial and public as well as the ecclesiastical order of affairs. Mr. Philip offers a suggestion which seeks to avoid this difficulty by leaving intact the existing Tables for the determining of the date of Easter. His scheme, which must of course be studied in detail, involves merely the deducting of a day from the month of August and adding it to the month of February. Thus the year would be divided into four equal quarters of three months, and a common measure would be found without disturbing the historical continuity of month and week.

The author appeals to the authorities of the Catholic Church for a consideration of his proposal to provide the framework of an ideal ecclesiastical calendar, and we have no doubt the subject will have the serious attention of the Vatican authorities interested in the liturgical and scientific adjustment of the ecclesiastical cycle.

There is appended a brief discussion of "Calendar Reform and Social Progress", together with the text of the decree (supposed for a long time to have been lost) of the Council of Nice regulating the celebration of Easter.

THE SECRET OF PERSONALITY. The Problem of Man's Personal Life as viewed in the Light of an Hypothesis of Man's Religious Faith. By George Trumbull Ladd, LL.D. Longmans, Green and Co.: New York. Pp. 295. 1918.

With the present volume Dr. Ladd gives a certain systematic completion to his four prior studies of man's endowments and duties —*What Can I Know? What Ought I to Do? What Should I Believe? What May I Hope?* The answers to these four questions furnish, as it were, the sustaining walls for the roof and crowning of a finished structure; or, rather, are they

> The four mellifluous streams that flow close by,
> Their melody all in one combined—

for truly does this accomplished *littérateur* possess the happy art of making even metaphysics melodious. Orpheus-like he draws the very rocks and the trees in his train.

The problems of knowledge, of conduct, of faith, and of hope inductively lead into the depth's of man's personality, which deductively emits the heat and the power of mind and soul and of heart. And so it is at once instructive, stimulating, and even inspiring to read what this veteran thinker brings forth from his well stored mind concerning the secret of human personality. What it means to be a person; what is the very core of personality; how it is a man comes to himself; what are such properties of personality as rationality, morality, the love of beauty; the place of religion in man's personality; what is the goal of personality as seen by the light of religious faith—these are certainly topics most lofty and vital, and it need hardly be said Professor Ladd treats them with his wonted thoughtfulness, fecundity of illustration, and general literary gracefulness. That he has quite told us "the secret of personality" is of course not to be expected—probably not even by himself. Nevertheless, he has gone all round it, touched it at many points, thrown upon it many a suggestive illumination—done everything indeed except go into it.

It was said of Sterling by some waggish writer that he had carefully hidden "the secret of Hegel" in three volumes. An unsympathetic reader might observe that Dr. Ladd has accomplished the relatively more difficult feat of hiding "the secret of person-

ality" in a single, and that a rather small, volume. But that would be as unkind as untrue. If the eminent Professor has not solved the riddle of the sphinx, it is not because of any lack of ability or of sincere endeavor on his part; rather is it because of the deficiencies of a philosophy which, having broken with the *philosophia perennis* of the ages, *pace tanti viri*, retains no longer the concept of the genuinely supermaterial, namely, the spiritual world; and no longer possesses insight into the essential nature either of man's soul and still less possesses any consistent idea of God. Recent philosophy has lost continuity with the traditional world-view which at once embraces the facts and experiences of what is called common sense, together with the accumulated reflective wisdom of the past. As a consequence it no longer possesses what is called "the analogous concept" of the spiritual, the concept, namely, whose notes, while suggested by sensuous imagery (as every concept fashioned by the sense-environed intellect in its present intra-corporal condition must be), do really, albeit imperfectly, present to reflective consciousness a supermaterial, that is, a positively spiritual world of objects, whereof the human soul and the Divine Being are the nearer and farther limits. In Dr. Ladd's philosophy there is no explicit recognition of such concepts. Hence there is no distinct cognition of the soul's essence, nature, substance as a *per se* independent entity, nor of God as the absolutely independent, self-existing Creator of all finite reality, a something other than "the World's Reality", "the World-Ground," "the Ethical Spirit", "the cosmological Unity", "the Being of the World", "the Ideal-Real".

Because from Dr. Ladd's philosophy this really, even though analogously, representative concept of the spiritual order is absent, his analysis of human personality does not truly get beyond the threshold. Outside it lingers almost smothered by a very jungle of luxuriant flowers whose rainbow colors hide the pure white light of the spiritual object. Hence, too, it is that the "psychological conception of the human soul as an essentially indestructible entity does not [in his estimation] afford a satisfactory answer to the question he has raised", concerning the soul's survival after death. Undoubtedly his own conception of such an entity does not afford the desired satisfaction; but the entity itself, when rightly conceived, does objectively and necessarily postulate indestructibility; does demand survival after death, even though one's conception thereof, immersed in the colored shades of imagery, may not "afford satisfaction".

Again, Dr. Ladd declares that, even when "the belief in immortality is coupled with the statement that the desire for a life after death somehow commits the consistency inherent in the Universe

[why the imposing capital?] to provide the satisfaction of this desire, the argument is not true to the facts nor is it logical in its conclusions. The truth is that countless millions of the human race have been for countless centuries, and in spite of any improvement in their material conditions, or—what is yet more important—release from the burdens of superstition, are still looking to the certainty of existence after death with fear rather than with desire or hope. In grief and bitterness, or with a mild or a sullen despair, they are asking themselves the question in Marlowe's Dr. Faustus:

> 'Why wert thou not born a creature wanting soul?'"

No, "the argument is not true to the facts, nor is it logical in its conclusions". But why? Simply because the argument is not interpreted rightly. The "facts" are not merely man's "desire of life after death," but the *universality* of that desire in the human race. Its universality in time and place prove that desire to be a *proprium humanae naturae,* an essential property of man's personality, conditioned on and by his rational and moral nature. The universality and the invincibility of the desire in the average man have to be explained. *Nihil est sine ratione sufficienti.* The only logical explanation is that, belonging as it does to man's essence as such, the desire has been placed there by the Constructor of that essence. It is a natural function and therefore must have an attainable purpose, what though men, most men, fear the hereafter. It is not survival,

> But that the dread of something after death,
> The undiscovered country from whose bourne
> No traveler returns, puzzles the will,
> And makes us rather bear those ills we have
> Than fly to others that we know not of.
> Thus conscience doth make cowards of us all,
> And thus the native hue of resolution
> Is sicklied o'er with the pale cast of thought.

Besides this, the fear of death, while not an essential property of man's nature as such, is a more or less universal accompaniment thereof. It is a *malum naturae* in the sense that it is a *malum poenae,* and meant, as a penalty, to be feared. For one who believes in the Bible, as does the author of *The Doctrine of Sacred Scripture* (New York, 1883), it is unnecessary to elaborate this argument.

Speaking of the universality of religion, Professor Ladd tells us that even at the present date he recalls "with a touch of amusement that it required a Bull of Pope Paul III (2 June, 1537) to determine whether certain of our Redskins were possessed of a capacity for receiving the Spanish type of Catholicity; were, in fact, really human." The author is such a genial man, one who not only enjoys

a joke himself, but loves to share his pleasantries with his readers, that it requires quite the hardened heart of a Papist reviewer to deprive him and them of even the little "touch of amusement" occasioned by "the Bull of Paul III (2 June, 1537)." The chief point in the joke here is that the Professor has given an instance of a bull that is not a Bull. In the first place, Paul III, though he occupied the Papal chair at the date assigned, issued no Bull on or near 2 June, 1537. The Holy See was too much preoccupied, at that very date, with the weighty matter of a General Council of all Christendom to busy itself with the problem of the Redskins' rationality. Our learned Professor, had he forgotten this fact, might easily have discovered it in his encyclopedia. And in the second place, Paul III never promulgated any Bull at all or any other document regarding the mental capacity of the American aborigines. *Qui mange un Pape, il meurt.* May we not add, *Qui rit d'un Pape, il pleurt*? In this connexion it may be pertinent to suggest that neither Catholic missionaries "nor orthodox Catholic theologians" are to be found amongst that "class of reporters concerning the non-religious nature of savage and primitive man whose influence . . . has been misleading". All orthodox Catholic theologians "teach the essential religiousness" of even "savage and primitive man". The same doctrine is confirmed by the testimony of all Catholic missionaries, at least in modern times. We might refer the author to Schmidt's *La Revelation Primitive,* Le Roy's *La Religion des Primitifs,* and Bris' *La Religion des Peuples non-civilisés.*

Literary Chat.

In *Fifty Years in Yorkville,* Father Patrick Joseph Dooley, S. J., sketches the origin and development of the present populous and prosperous parish of St. Ignatius in the Borough of Manhattan, New York. The first incentive to the foundation of the church was given by four thrifty laymen—McCabe, McCarthy, Lennon, and McManus — to whom Bishop Hughes promised a priest if they would raise a thousand dollars to purchase ground for church and school. Priests were scarce—only one hundred and nine in the very large diocese of New York; but the Bishop was able to keep his word and assigned the Rev. Eugene O' Reilly, from the County Cavan, who constructed a temporary chapel in honor of St. Lawrence O'Toole. The rector died before the end of the following year. Finding himself unable to replace the deceased pioneer priest, the Bishop asked the Jesuit Fathers of Fordham, who directed the diocesan Seminary together with their own scholasticate, to take charge of the place. Thus the parish came under the care of the Jesuit Fathers, who later on erected the new church of St. Ignatius, with a chapel of St. Lawrence attached.

The years that follow record a series of active enterprises in parish

organization and scholastic development which is highly instructive, not merely from the point of view of pastoral administration, but also along the lines of educational, economic, and artistic achievements. There are fruitful lessons to be learned also in the matter of national amalgamation. For many years the rectors were men of foreign birth and often of education. They met with little or no friction, because their priestly ministration was Catholic and absorbed all national differences. Nevertheless, they sometimes found it difficult to elicit that spirit of native coöperation, which largely depends on the patriotic spirit. In time the old yielded place to the new order, and the multiplied opportunities of organization in the parish are now being used for the increase of Catholic development, social as well as devotional, and in the primary and secondary education of the flock.

The title of Alice Meynell's recent volume, *The Hearts of Controversy,* will probably not at first sight reveal its full significance to many readers. Visions of great Cæsar and gaunt Cassius buffeting "with lusty sinews" the angry Tiber, "and stemming it with hearts of controversy", are apt to overwhelm the subtle allusion as it glides so gracefully along the placid stream of Tennyson, Dickens, Swinburne, Charmian, and the other currents of literary expression wherewith her keen sense of discerning criticism is occupied. There is many an eddy, however, many a cross current, even in the neatly banked streams of Tennyson, Dickens, and the rest, and it is stimulating as well as interesting to have them pointed out for us by so experienced and so sure an observer as Mrs. Meynell.

There is something so exquisitely refined and delicate, but withal firm and decisive, in these pulses of *The Hearts of Controversy*, that one comes to feel in them the signs of an art more perfect than exists in the very currents of thought and expression which elicit the throbbings. At all events, the reader finds that there is more hidden in the undercurrent of Tennyson, Dickens, and the others, than he had previously suspected; or, if not this, then that Mrs. Meynell gives or attributes to them perfections which are rather her own than theirs.

It may seem something like levity to say that one of the good results of the war is the diminution of prayer books. This does not mean that prayer books are becoming less numerous. *Absit!* On the contrary they are multiplying apace, and this is as it should be. We mean that the makers of these aids to piety are succeeding steadily in diminishing the size and bulk. We have recently received quite the last thing in tinyness. The booklet is less than two by three inches and not more than a third of an inch in thickness. The volume, firmly bound in khaki, with red edges and red bordered pages, and perfectly clear type and opaque paper, is a triumph of the art of bookmaking. All the solid devotions are in it, though we do miss in every one of these soldier's prayer books, some prayers for the dying. One would think that it would be just such prayers that should be needed by men at the front. The title of this wonderfully convenient manual is *The Catholic Pocket Prayer Book*, and, though printed in England, it bears on its title page an American publisher's name (Peter Reilly, Philadelphia).

Together with the foregoing, it were well if the men not only at the front but those especially in our own cantonments were provided with a booklet almost equally convenient in size, the *Little Pocket Book* for soldiers published by the English Catholic Truth Society. It is written by a military chaplain who knows the spiritual needs of men in the army and knows how to meet them in a clear and convincing style.

Of the various aids to the study of modern languages the series of Manuals known as the *Hossfeld's New Method* has proved its practicableness and become widely popular. The Italian Grammar in the series has

recently appeared in new, revised, and enlarged edition. Amongst the additions we notice new vocabularies, new phraseologies, and an introduction to Italian correspondence. The Manual is accompanied by a separate brochure containing typical Italian verbs—regular and irregular—a feature which no doubt will be welcomed by the incipient Italianese. Printed in England, it is issued in this country by Peter Reilly, Philadelphia, Pa.

There are but few strings to the harp of Father James B. Dollard; but those few he handles with the consummate skill of the God-gifted artist. He sings of the old themes that have ever stirred the soul of man and kindled the imagination of the minstrel; he exalts the glories of his country and the traditions of his race (*Irish Lyrics and Ballads,* P. J. Kenedy & Sons, New York). An Ossianic splendor of color flashes from many a page and the musical rhythm of his verses lingers in the memory. "In Memoriam," sung in honor of the late Canon Sheehan, is a gem of exquisite workmanship and noble sentiment; its chaste reserve and fine reticence are more eloquent and expressive than words could be; for, true poetry speaks best by its suggestive silences and unspoken harmonies, caught only by those whose hearts are properly attuned to the subtler manifestations of beauty.

The peculiar talent of Mr. Thomas Walsh lies in the adaptation of the gorgeous poetry of South America to our colder fancies and clumsier speech. He evinces a very happy touch in these translations (*Gardens Overseas and Other Poems.* John Lane Co., New York). The flitting lights and delicate shades, so characteristic of the sunny south, are faithfully reflected in his carefully wrought imitations. A number of original productions, scattered throughout the volume, show him as a poet in his own right. Nature in her brighter and playful moods is his favorite topic.

A Vision Splendid (by Constance E. Bishop; London, Heath Cranton, Ltd.) is the story of a conversion. The scene is laid in India. The lurid background of Eastern life furnishes a very effective setting for the narrative, which moves swiftly and culminates in an unexpected but quite satisfactory denouement. Renunciation is the keynote of the attractive character of the bewitching heroine, who wins the heart of the reader from her very first appearance. The author has given us a delightful romance, elevating in tone and pure in atmosphere, though she does not shrink from handling such dangerous questions as occultism and modern feminism.

In the long and bitter struggle over the school question the Catholics of France had ample opportunity to study the problem of Christian education in all its phases. This contest gave rise to a vast literature shedding light on all the issues involved. The habitual clearness of vision, distinctive of the French mind, contributed much toward clarifying these matters for all future times, a fact which will save others the trouble of going over the field again. One of the most authoritative expositions of the question is Father P. A. Montfat's *Les trois Principes de l'Education Chrétienne* (Paris, P. Téqui). It treats the matter in a succinct, lucid, and attractive manner. The circumstance that it is reprinted at this juncture when France is engaged in a fight for her very existence, bespeaks its high value and timeliness.

In these days when death grimly stalks the earth and reaps a terrific harvest, it is very opportune to turn men's attention to the consoling aspects of Christian eschatology. The doctrine of purgatory is full of solace; it allows us to hope for those that have been snatched away by the hand of death without much preparation and forethought. Thus, Father L. Rouzic's book on the mild and cleansing fires of purgatory appears at the right moment (*Le Purgatoire,* Paris, P. Téqui). To those that

mourn the loss of dear ones it conveys a message of cheer and encouragement.

Each generation needs a new interpretation of the eternal truths of religion, because the point of view from which men look at things shifts continually. Hence every age produces its own doctrinal and apologetical works more or less suited to the prevailing mentality. *Les Croyances Fondamentales,* by Monsignor Tissier, Bishop of Chalons-sur-Marne (Paris, P. Téqui), is a defence of Christian truth adapted to our modern outlook on life. It meets those particular difficulties which spring from the philosophical systems in vogue at the present hour. Needless to say that it is well written and that its presentation of the subject is popular in the best sense of the term.

Though the war clouds lower darkly over France, religious life apparently flourishes in spite thereof. Witness the numerous devotional treatises which are steadily pouring from the press, and which, evidently, come in answer to a growing demand. Even retreats are going on as usual. *Retraite de Dames et de Mères Chrétiennes,* by J. Millot, Vicar General of Versailles (Paris, P. Téqui), contains a collection of discourses and instructions delivered to an audience of devout French ladies. Brilliant and full of meat, they will serve as excellent models for similar occasions. It is to be hoped that among us also the war will awaken a desire for greater spirituality.

Excellent material for the Holy Hour can be drawn from Father J. Dargand's *Au Cœur de Jésus Agonisant* (Paris, P. Téqui). The devotion to the Sacred Heart originated in France and there also it seems to be best understood. It appeals in a particular way to the French temperament. A view of exalted mysticism runs through these meditations, which, if stripped of their exuberant sentimentality, can be readily adapted to our tastes.

Letters from soldier boys at the front make stirring reading, and, when they are pitched in a religious key, will prove very edifying. To this category belong three brochures from the enterprising house of Bloud et Gay. (*Letters d'un Soldat,* par Leo Latil; *Deux Frères,* par P. de la Gorge; *Le Carnet Intime de la Guerre,* par A. Guiard.) They give us an unvarnished tale of conditions in the trenches and show how amid the horrors of modern warfare the tenderest flowers of piety may blossom.

Humility is the cornerstone of the lofty edifice of sanctity, a truth which the world is slow to grasp. The world expects magnificent and startling deeds of its heroes; but the glory of God's servants consists in small and insignificant things which the world would hardly deign to notice. A typical illustration of this principle we find in the saintly life of the Ven. Jean-Claude Colin, founder of the Society of Mary. Of no more amiable and charming personality could we conceive. We are very grateful for the short sketch of the life of this sweet saint which we owe to the pen of M. A. Cothenet. (*Le Ven. Jean-Claude Colin et la Société de Marie.* Paris, P. Téqui.) The sketch is evidently a labor of love, written by one who has become enamored of the supernatural beauty of his subject.

The triumph of failure, one might aptly call this life of *Henry du Roure,* by Leonard Constant (Paris, Bloud et Gay). His was the striving after a high aim, but not the attainment. Cut short in his career before he achieved outward success, the world would pronounce his life a sad failure. But God measures life's worth by other standards, especially by its consecration to high purposes. And Henry du Roure's life was consecrated to a noble cause which redeems it from being a failure. It was devoted to the lay apostolate, to the service of the Church and the defence of her inalienable rights. His complete submission after the condemnation of the *Sillon,* with which he was

so intimately connected, does him more credit than all his work; for obedience is the true measure of the spiritual man. So many young lives of exceptional promise have been snuffed out by this war that our faculty of regret has almost become dulled. But their memory remains with us as an inspiration and a call to high resolve and deed.

The Catholic Instruction League of Chicago is to be congratulated on having as an aid to its meritorious, but difficult, work, the *Catechism for Communicants,* composed by Father Francis Cassilly, S. J. Father Cassilly, it need hardly be said, is ardently devoted to the spread of First Communion amongst our Lord's little ones. His booklet *Shall I be a Daily Communicant?* is of course well and favorably known to the clergy. The present Catechism will prove a most effective instrument for imparting to children the essentials of the preparedness they should bring to the Sacred Banquet. If precision, clarity, and comprehensiveness are the indispensables of a first-rate Catechism, Father Cassilly's possesses them all. (Catholic Instruction League, 1080 W. 12th St., Chicago.)

Father Cassilly has likewise published a folder entitled *Teachers' Manual,* based on "Practical Plan of the Catholic Instruction League." It gives in brief outline the most important things to be known and done by organizers and promoters of the League.

Our Sunday Visitor multiplies its splendid service to Catholic truth by publishing handy little brochures on the vital issues of religion. *The Reformation Condemned by the World's Best Historians* is one of its recent issues which should be spread far and wide, that it may correct the traditional lies and errors which obsess the popular mind. Father Noll's authorities are unimpeachable, and, what is no less commendable, he cites in each case chapter and verse, thus supplying for an omission which some have pointed out as unfortunate in one of his former works. (Sunday Visitor, Huntington, Indiana.)

Back of the firing-line must necessarily be a fertile field of story, and the poet or romancer who is on the ground or who can learn through eye witnesses what there transpires, has at control events and experiences that are far stranger than the creations of fiction. Hence it is that we are getting no end of books telling of these interesting occurrences. John Ayscough's *French Windows* is one of the most thrilling and soul-affecting collections of stories gathered from this field. We have previously noticed the England edition; multiplied reprints whereof have since appeared. The volume can now be had in an American impression. (Longmans, Green & Co., New York.)

Books Received.

THEOLOGICAL AND DEVOTIONAL.

JESUS CRUCIFIED or The Science of the Cross in the Form of Meditations. By FF. Pierre Marie and Jean Nicolas Grou, of the Society of Jesus. Edited by Alphonse Cadres, S.J. Translated by L. M. Leggatt. P. J. Kenedy & Sons, New York. 1918. Pp. xvii—195. Price $0.75; postage extra.

THE MARVELS OF DIVINE GRACE. Meditations based on the "Glories of Divine Grace". (Original Treatise by Fr. Nieremberg, S.J., entitled "Del Aprecio y Estima de la Divina Gracia"). By Alice Lady Lovat. With Preface by the Right Rev. Abbot Hunter-Blair, O.S.B. P. J. Kenedy & Sons, New York. 1917. Pp. xiii—142. Price $0.90; postage extra.

THE CASUIST. A Collection of Cases in Moral and Pastoral Theology. Vols. I—IV. With Corrections made necessary by the new Code of Canon Law,

compiled by the Very Rev. Stanislaus Woywod, O.F.M. Joseph F. Wagner, New York. 1918. Pp. 343, 320, 349 and 335.

STORIES FROM THE NEW TESTAMENT. In Three Series. P. J. Kenedy & Sons, New York. 1917. 16 pp. to each Series. Price, $0.25 a set.

CATECHISM FOR FIRST COMMUNION. By the Rev. Francis Cassilly, S.J., author of *Shall I be a Daily Communicant?* and *What Shall I be?* Catholic Instruction League, 1080 W. 12th St., Chicago. 1918. Pp. 48. Price, *postpaid*, $0.05; 12 copies, $0.50.

TEACHERS' MANUAL. Based on *Practical Plan of the Catholic Instruction League.* By the Rev. Francis Cassilly, S.J. Catholic Instruction League, Chicago. 1917. Pp. 17. Price, $0.05; $0.40 a dozen.

OUR EASTER DUTY. By the Rev. John M. Lyons, S.J., Holy Family Church, Chicago. In English or Italian. Catholic Instruction League, 1080 W. 12th St., Chicago. 1913. Price, $0.50 a hundred; $4.00 a thousand.

LITURGICAL.

THE CEREMONIES OF ORDINATION TO THE PRIESTHOOD. Translated from the Pontificale Romanum. Edited for the convenience of the faithful, with the Ordinary of the Mass as recited by the newly ordained priests, and explanations of the rubrics. Loyola University Press, Chicago. 1917. Pp. 48. Price, $0.25.

PHILOSOPHICAL.

THE SECRET OF PERSONALITY. The Problem of Man's Personal Life as Viewed in the Light of an Hypothesis of Man's Religious Faith. By George Trumbull Ladd, LL.D. Longmans, Green & Co., New York and London. 1918. Pp. x—287. Price, $1.50 *net.*

HISTORICAL.

TRENCH PICTURES FROM FRANCE. By Major William Redmond, M.P. (Killed in Action, June, 1917.) With a biographical Instruction by E. M. Smith Dampier. George H. Doran Co., New York. 1918. Pp. 175. Price, paper cover, $0.50.

BELGIUM IN WAR TIME. By Commandant de Gerlache de Gomery, Doctor Honoris Causa of the University of Louvain, Corresponding Member of the Geographical Societies of London and Paris, etc. Translated from the French Edition by Bernard Miall. With 58 Illustrations, 6 maps and many facsimiles. George H. Doran Co., New York. 1918. Pp. x—243. Price $0.50, net.

WITH THE FRENCH RED CROSS. By Alice Dease, author of *The Beckoning of the Wand, The Marrying of Brian,* etc. P. J. Kenedy & Sons, New York. Pp. 96. Price, $0.60; postage extra.

WHO GOES THERE? A CHRISTIAN SOLDIER. A Sketch of the Life of Gen. de Sonis. (*Soldiers' and Sailors' Series,* No. 3) Central Bureau of the G. R. C. Central Society, 201 Temple Bldg., St. Louis. 1918. Pp. 32.

THE COLONIAL MERCHANTS AND THE AMERICAN REVOLUTION, 1763-1776. By Arthur Meier Schlessinger, Ph.D., Assistant Professor of American History, Ohio State University, etc.—New York: Columbia University, Longmans, Green & Co. 1918. Pp. 647. Price $4.00.

THE FRENCH ASSEMBLY OF 1848 AND AMERICAN CONSTITUTIONAL DOCTRINES. By Eugene Newton Curtis, Ph.D., Assistant Prof. of Modern European History at Goucher College. Longmans, Green & Co. 1918. Pp. 357. Price $3.00.

A GLIMPSE INTO THE HEART OF AN ITALIAN SOLDIER. Extracts from Giosue Borsi's Colloquies, His Last Letter and Spiritual Will. Translated by the Rev. P. Maltese. P. J. Kenedy & Sons, New York. Pp. 48.

WAR CYCLOPEDIA. A Handbook for Ready Reference on the Great War. Edited by Frederic L. Paxson, University of Wisconsin; Edward S. Corwin, Princeton University; and Samuel B. Harding, Indiana University. Government Printing Office, Washington. 1918. Pp. 321. Price, $0.25.

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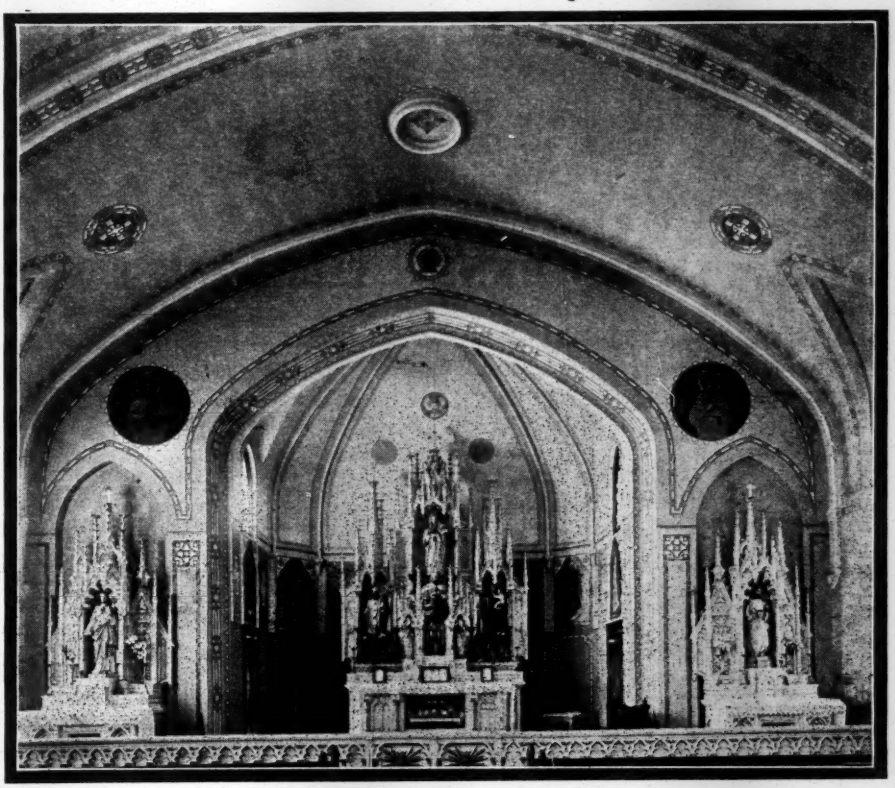

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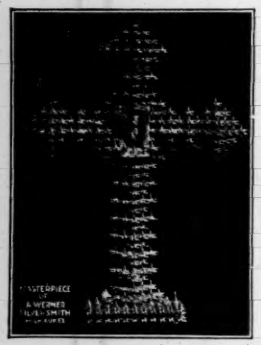

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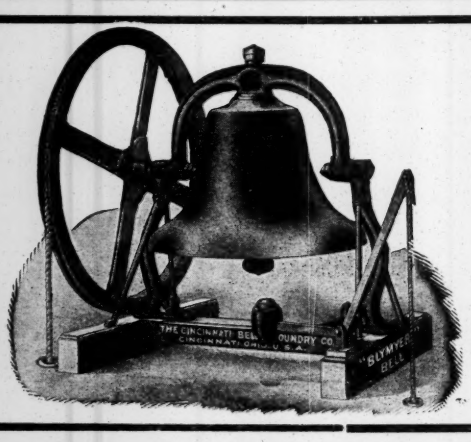

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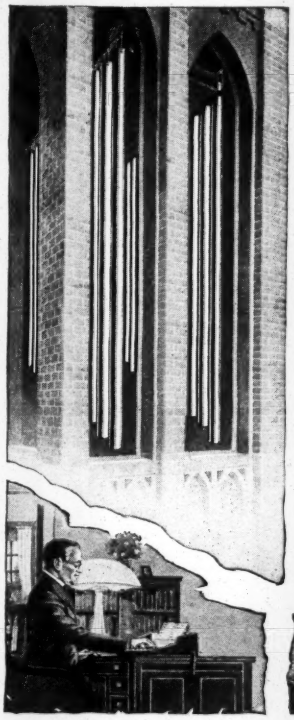

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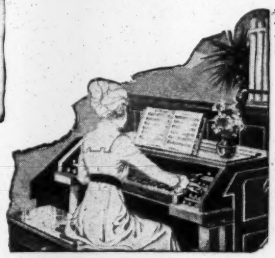

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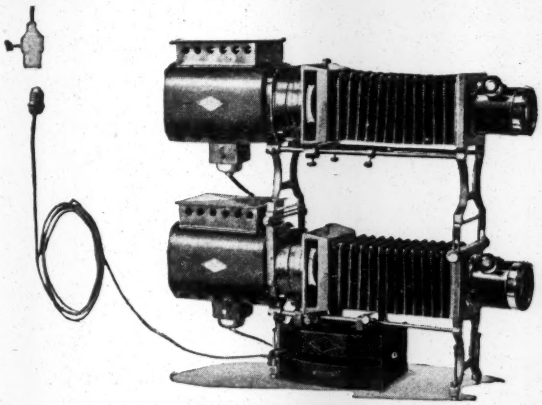

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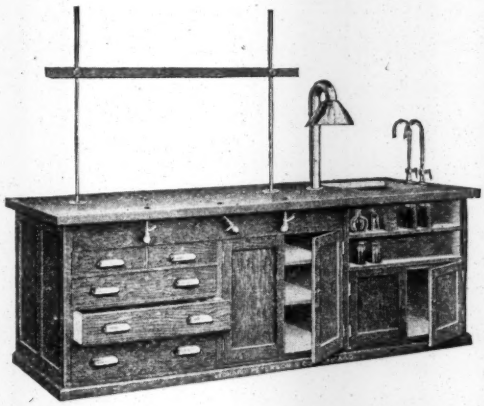

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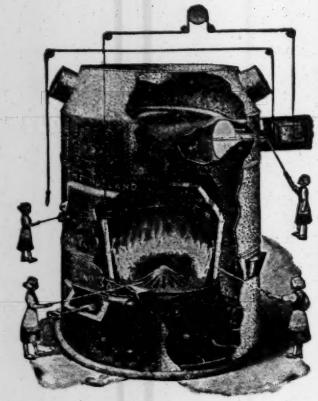

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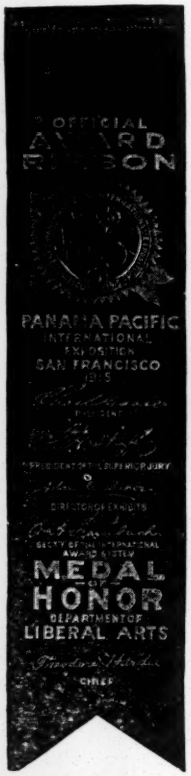

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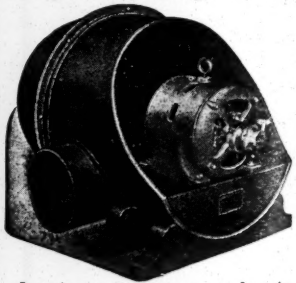

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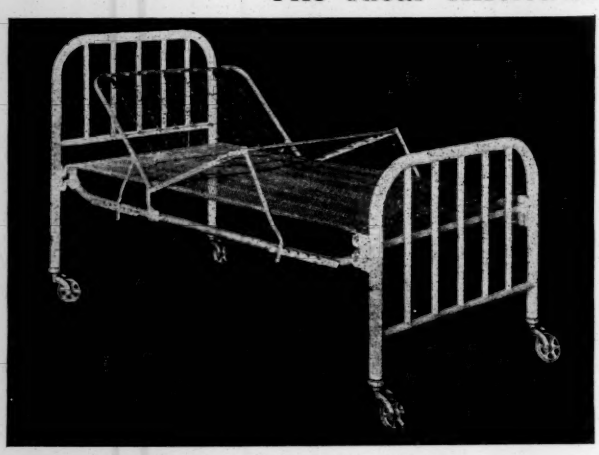

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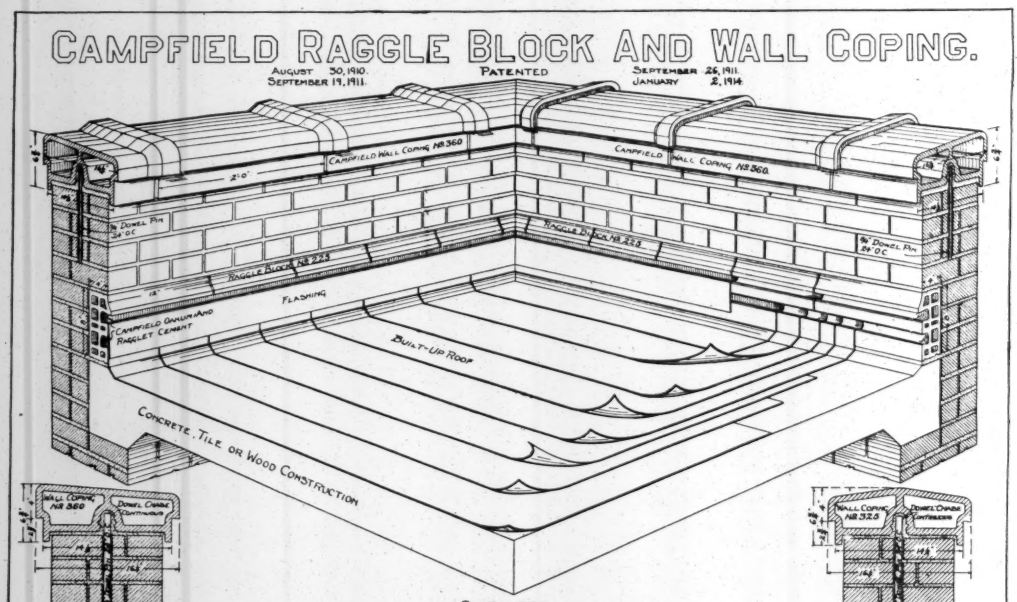

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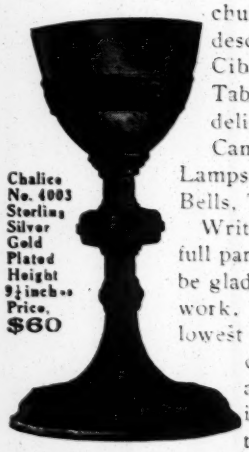

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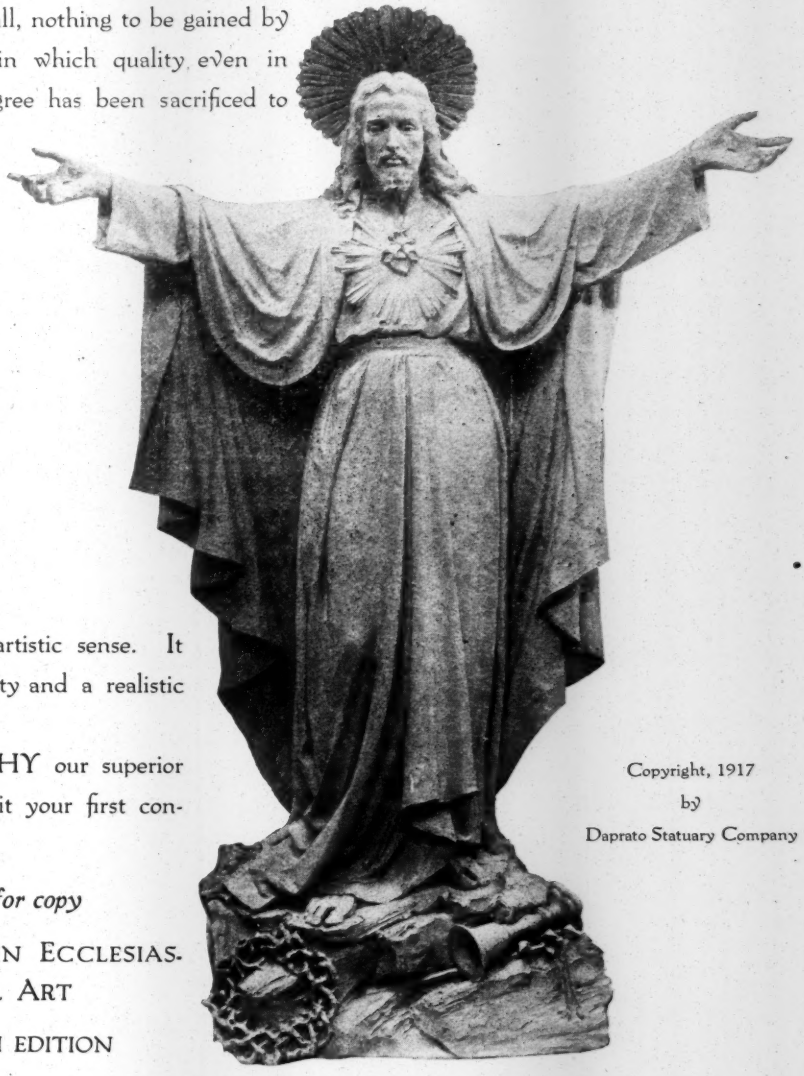

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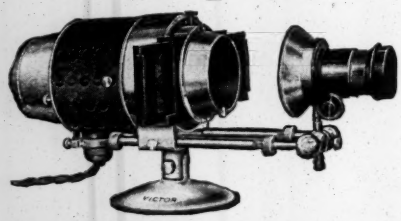

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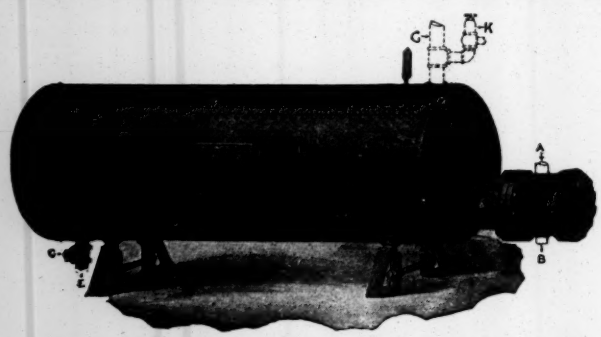

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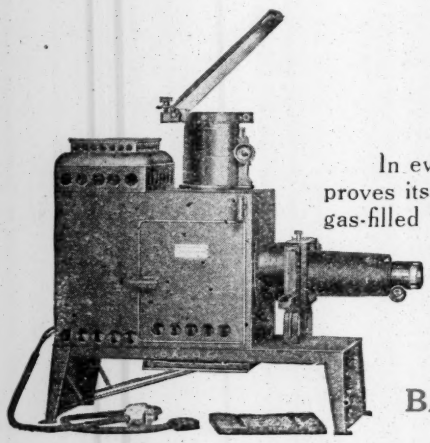

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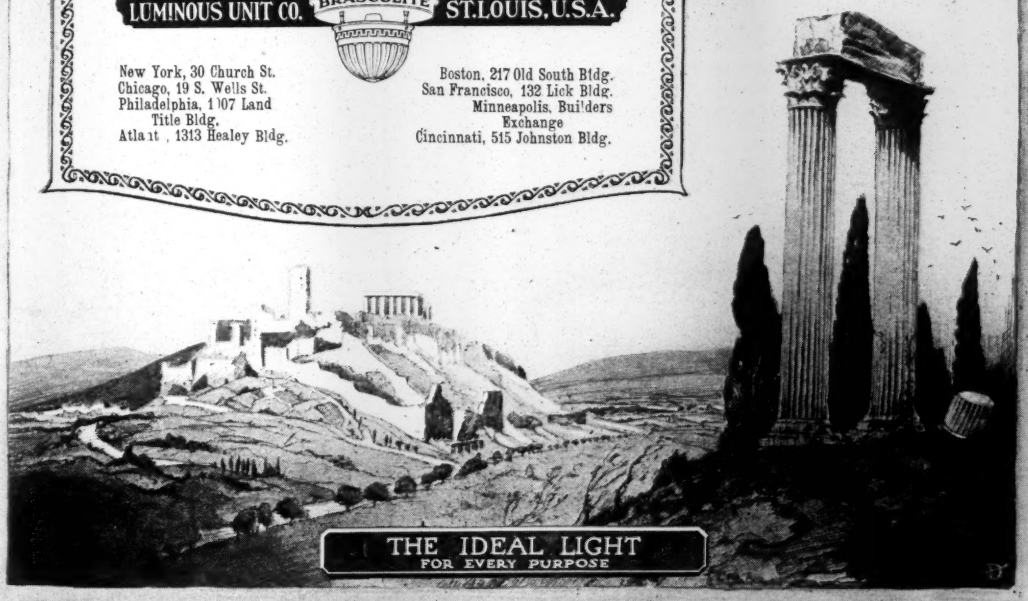

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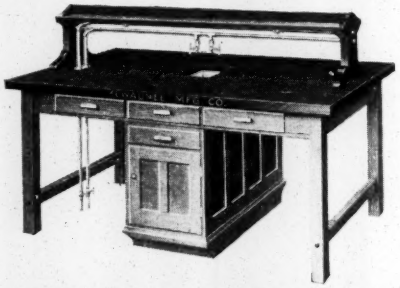

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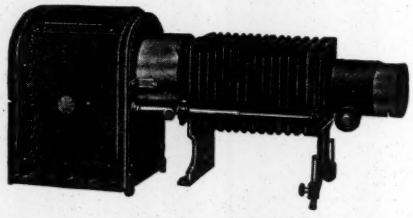

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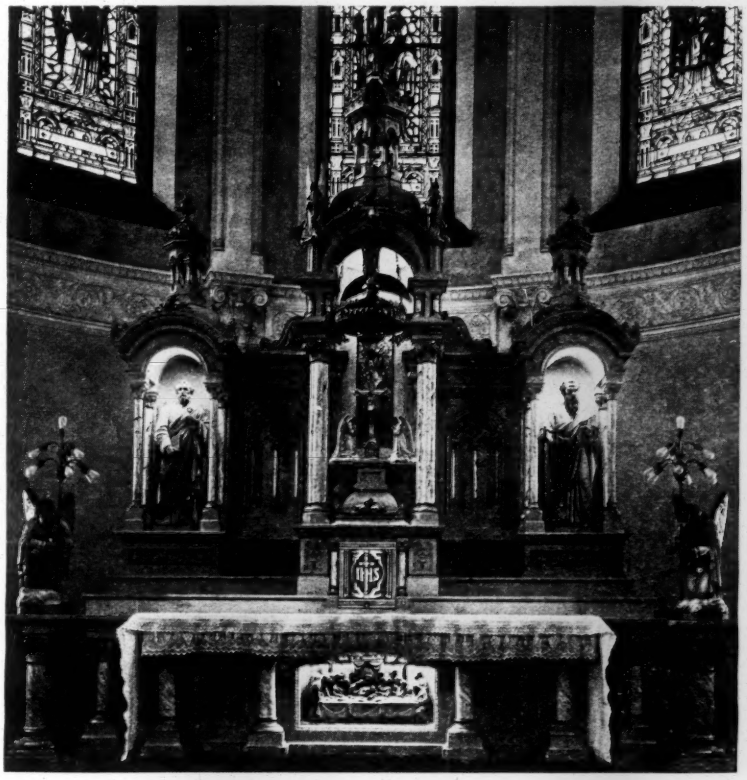

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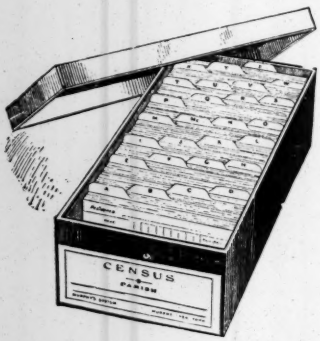

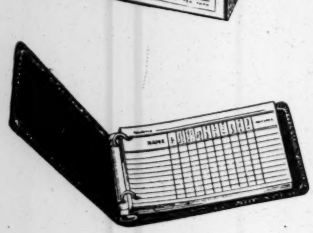

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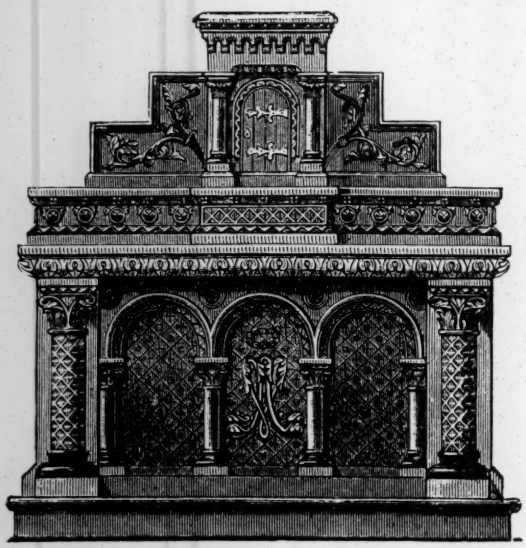

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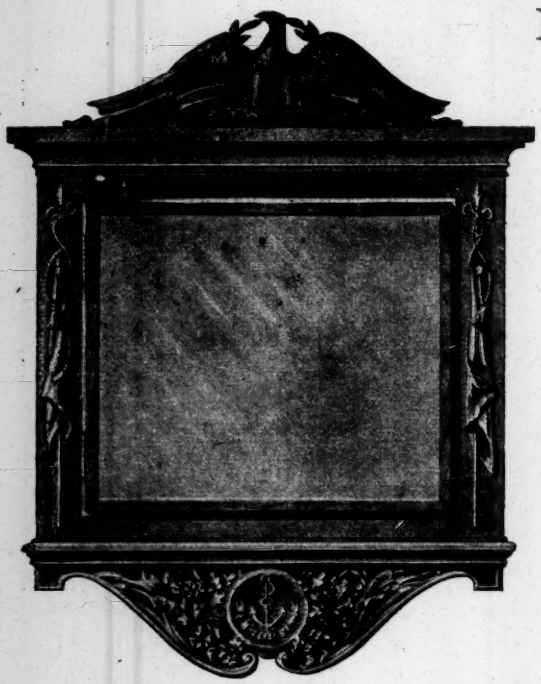

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